Pierce Penileſſe

HIS SVPPLICATION

to the Diuell.

Barbaria grandis habere nihil.

Written by *Tho. Naſh*, Gent.

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A priuate Epistle of the Author to *the Printer*.

Wherein his full meaning and purpose (in publishing this Booke) is set foorth.

Aith I am ver sorrie (Sir) I am thus vnawares betrayed to infamie. You write to me my book is hasting to the second impression: he that hath once broke the Ice of impudence, need not care how deepe he wade in discredit. I confesse it to be a meer toy, not deseruing any iudicial mans view: If it haue found any friends, so it is, you knowe very wel that it was abroad a fortnight ere I knewe of it, and vncorrected and vnfinished, it hath offred it selfe to the open scorne of the world. Had you not beene so forward in the republishing of it you should haue had certayne Epistles to Orators & Poets, to insert to the later end; As namely, to the Ghost of *Macheuill*, of *Tully*, of *Ouid*, of *Roscius*, of *Pace* the Duke of Norfolks Iester; and lastly, to the Ghost of *Robert Greene*, telling him what a coyle there is with pamphleting on him after his death. These were prepared for *Pierce Penilesse* first setting foorth, had not the feare of infection detained mee with my Lord in the Countrey.

Now this is that I would haue you to do in this second edition; First, cut off that long-tayld Title, and let mee not in the forefront of my Booke, make a tedious Mountebanks Oration to the Reader, when in the whole there is nothing praiseworthy.

I heare say there bee obscure imitators, that goe about to frame a second part to it, and offer it to sell in Paules Church yard, & elsewhere, as from mee. Let mee request you (as euer you will expect any fauour at my hands) to get some bodie to write an Epistle before it, ere you set it to sale againe, importing thus much; that if any such lewde deuise intrude it selfe to their hands, it is a coseanage & plaine knauery of him that sels it to get mony, & that I haue no manner of interest or acquaintance with it. Indeed if my leysure were, such as I could

wish, *I* might haps (halfe a yeare hence) write the returne of the *Knight of the Post* from hel, with the *Diuels* answere to the *Supplication*: but as for a second part of *Pierce Penilesse*, it is a most ridiculous rogury. Other news *I* am aduertised of, that a scald triuial lying pamphlet, cald *Greens groats-worth of wit* is giuen out to be of my doing. God neuer haue care of my soule but vtterly renoûce me, if the least word or sillable in it proceeded from my pen, or if I were any way priuie to the writing or printing of it. I am growne at length to see into the vanitie of the world more than euer *I* did, and now *I* condemne my selfe for nothing so much, as playing the dolt in Print. Out vpon it, it is odious, specially, in this moralizing age, wherein euerie one seeks to shew himselfe a Polititian by mis-interpreting. *In* one place of my Booke *Pierce Penilesse* saith, but to the knight of the Post, *I pray how might I call you*, & they say *I* meant one *Howe*, a Knaue of that trade, that *I* neuer heard of before. The Antiquaries are offended without cause, thinking *I* go about to detract from that excellent profession, when (God is my witnes (*I* reuerence it as much as any of them all, and had no manner of allusion to them that stumble at it. *I* hope they wil giue me leaue to thinke there be fooles of that Arte as well as of al other; but to say. *I* vtterly condemne it as an vnfruitfull study, or seem to despise the excellent qualified partes of it, is a most false & iniurious surmise. There is nothing that if a man list he may not wrest or peruert, *I* cannot forbid any to thinke villainously. *Sed caueat emptor*, Let the interpreter be ware: for none euer hard me make Allegories of an idle text. Write who will against me, but let him looke his life be without scandale: for if he touch me neuer so little, Ile be as good as the Blacke Booke to him & his kindred. Beggerly lyes no beggerly wit but can inuent: who spurneth not at a dead dog? but I am of another mettal, they shal know that I liue as their euil Angel, to haunt them world without end, if they disquiet me without cause. Farewell, & let me heare from you as soone as it is come forth. I am the Plagues prisoner in the Country as yet: if the sickneſse cease before the third impression, I will come and alter whatsoeuer may be offensiue to any man, and bring you the latter ende.

Your friend, Tho. Nash.

Pierce penilesse his Supplication to the Diuell.

HAuing spent many yeares in studying how to liue, and liu'de a long time without money: hauing tired my youth with follie, and surfetted my minde with vanity, I began at length to looke backe to repentaunce, and addresse my endeuors to prosperitie: But al in vaine, I sate vp late, and rose earely, contented with the colde, and conuersed with scarcitie: for all my labours turned to losse, my vulgar Muse was despised and neglected, my paines not regarded or slightly rewarded, and I my selfe (in prime of my best wit) laid open to pouerty. Whereupon (in a male-content humor) I accused my fortune, raild on my patrones, bit my pen, rent my papers, and rag'de in all points like a madde man. In which agony tormenting my selfe a long time, I grew by degrees to a milder discontent: and pausing a while ouer my standish, I resolued in verse to paint forth my passion: which best agreeing with the vaine of my vnrest, I began to complaine in this sort.

Dicite pui-sapitis cum hæc quæ sci-mus inertes: Sed trepidas acies, & fera bella seqni.

Est aliquip fatale malum per verba leuare.

Why ist damnation to dispaire and die,
When life is my true happinesse disease?
My soule, my soule, thy safetye makes me flie
The faultie meanes, that might my paine appease,
Diuines and dying men may talke of hell,
But in my heart, her seueral tormentes dwell.
Ah worthlesse Wit, to traine me to this woe,
Deceitfull Artes that nourish Discontent:
Ill thriue the Follie that bewitcht me so,
Vaine thoughts adieu, for now I will repent.
And yet my wantes perswade me to proceede,
Since none takes pitie of a Schollers neede.
Forgiue me God although I curse my birth,

And

And ban the aire, wherein I breath a Wretch:
Since Miserie hath daunted all my mirth,
And I am quite vndone through promise-breach.
Oh friends, no friends, that then vngently frowne,
When changing Fortune casts vs headlong downe.
Without redresse complaines my careless verse,
And *Mydas* eares relent not at my moane:
In some far Land will I my griefes reherse,
Mongst them that will be mou'd when I shall groane.
England (adieu) the Soyle that brought me foorth,
Adieu vnkinde, where skill is nothing woorth.

Polme occidistis amici.

These Rymes thus abruptly set downe, I tost my imaginations a thousand waies to see if I could finde any meanes to relieue my estate. But all my thoughts consorted to this conclusion, that the world was vncharitable, and I ordaind to be miserable. Thereby I grew to consider how many base men that wanted those parts which I had, enioyed content at wil, and had wealth at commaund: I cald to minde a Cobler, that was worth fiue hundred pound, an Hostler that had built a goodly Inne and might dispende fortie pound yeerly by his Land, a Car-man in a lether pilche, that had whipt out a thousand pound out of his horse taile: and haue I more wit than all these (thought I to my selfe) am I better borne? am I better brought vp? yea and better fauored? and yet am I a begger? What is the cause? how am I crost? or whence is this curse?

Scribimus iuderi doctique poeqniata passim.

Euen from hence, that men that should employ such as I am, are enamoured of their own wits, and thinke what euer they do is excellent, though it be neuer so scrutie: that learning (of the ignorant) is rated after the value of the inke and paper: and a Scriuener better paid for an obligation, than a Scholler for the best Poeme he can make; that euery grosse braind Idiot is suffered to come into print, who if hee set foorth a pamphlet of the praise of Pudding-pricks, or write a Treatise of Tom Thumme, or the exployts of Vntrusse; it is bought vp thicke and threefold, when better things lie dead. How then can we chuse but be needy, when there are so many Droanes amongst vs? or euer proue rich that toile a whole yeare for faire lookes. Gentle Sir Phillip Sidney, thou knewst what belongd to a Scholler, thou knewst what paines, what toyle, what

trauel

rauel conuoit to perfection: wel couldst thou giue euery Vertue his encouragement, euery Arte his due, euery writer his desert: cause none more vertuous witty, or learned than thy selfe.

But thou art dead in thy graue, and hast left too few successors of thy glory, too few to cherish the Sons of the Muses, or water those budding hopes with their plenty, which thy bounty erst planted. Heu rapiunt mala fata bonos.

Beleeue me Gentlemen, for some crosse mishapes haue taught my experience, there is not that strict obseruation of honour, which hath been heretofore. Men of great calling take it of merite, to haue their names eternized by Poets, and whatsoeuer pamphlet or dedication encounters them, they put it vppe in their sleeues, and scarce giue him thankes that presents it. Much better is it for those golden Pens, to raise such vngratfull Peasants from the Dunghill of obscurity, and make them equal in fame to the Worthies of olde, when their doting selfe-loue shall challenge it of duty, and not onely giue them nothing themselues, but impouerish liberality in others.

This is the lamentable condition of our Times, that men of Arte must seeke almes of Cormorantes, and those that deserue best, be kept vnder by Dunces, who count it a policie to keepe them bare, because they should follow their bookes the better: thinking belike, that as preferment hath made themselues idle, that were earst painefull in meaner places, so it would likewise slacken the endeuours of those Students that as yet striue to excell, in hope of aduancement. A good policy to suppresse superfluous liberality. But had it beene practised when they were promoted, the Yeomandrie of the Realme had beene better to passe than it is, and one Droane should not haue driuen so many Bees from their hony-combes.

I, I, weele giue loosers leaue to talke, it is no matter what *Sic probo* and his penilesse companions prate, whilest we haue the golde in our coffers, this is it that will make a knaue an honest man, and my neighbor Cramptons stripling a better Gentleman than his Grandsier. O it is a trim thing, when Pride the sonne goes before, and Shame the father followes after. Such presidents there are in our Common-wealth a great many: not so much of them whome Learning and Industry hath exalted, (whom I preferre before

Genius & Prouiso) as for Carterly vp-starts, that out-face Towne and Country in their Veluets, when Sir Rowland Russet-coat their Dad, goes lagging euerie day in his round Gascoynes of white-cotton, and hath much a doo (poore peny-father) to keepe his vnthrift-elbowes in reparations.

Marry happy are they (say I) that haue such fathers to worke for them whilest they play, for where other men turne ouer many leaues to get bread and cheese in their old age, and study twenty yeeres to distill gold out of inke; our young maisters doe nothing but deuise how to spend and aske counsaile of the Wine & Capons, how they may quickliest consume their patrimonies. As for me, I liue secure from all such perturbations: for (thankes be to God) I am *vacuus viator*, and care not though I meet the Commissioners of Newmarket-heath at high midnight, for any Crosses, Images, or Pictures that I carry about me more than needes.

Than needs (quoth I) nay I would be ashamd of it, if *Opus & Vsus* were not knocking at my doore twenty times a weeke when I am not within; the more is the pity, that such a franke Gentleman as I should want: but since the dice do runne so vntowardly on my side, I am partly prouided of a remedy. For whereas those that stand most on their honor, haue shut vp their purses, and shifte vs off with Court-holy-bread: and on the other side, a number of hypocriti call hot-spurres, that haue God alwaies in their mouthes, will giue nothing for Gods sake? I haue clapt vp a handsome Supplication to the Diuell, and sent it by a good fellow that I know wil deliuer it.

And because you may beleeue me the better, I care not if I acquaint you with the circumstance,

I was informde of late daies, that a certaine blind Retayler called the Diuell, vsed to lend money vppon pawnes, or any thing, and would let one for a need haue a thousand pounds vpon a Statute Merchant of his soule: or if a man plide him throughly, would trust him vpon a Bill of his hand without any more circumstance. Besides, he was noted for a priuy Benefactor to Traitors and Parasites, and to aduance fooles & Asses far sooner than any, to be a greedy pursuer of newes, & so famous a Politician in purchasing, that Hell (which at the beginning was but an obscure Village) is now become a huge Citie, whereunto al Countries are tributary.

These manifest coniectures of Plentie, assembled in one common

place

place of ability; I determined to clawe Auarice by the elbowe, till his full belly gaue me a full hand, & let him blood with my pen (if it might be) in the vaine of liberalitie: and so (in short time) was this Paper-monster Pierce Penilesse begotten. But written and all, here lies the question, where shall I finde this old Asse, that I may deliuer it. Masse thats true they say the Lawyers haue the diuell & all: and it is like enough he is playing Amboderter amongst them. Fie, fie, the diuell a diuer in Westminster hall, it can neuer be.

Now I pray what do you imagine him to be? Perhaps you thinke it is not possible he should be so graue. Oh then you are in an errour, for he is as formal as the best Scriuener of them all. Marry he doth not vse to weare a night-cap, for hornes will not let him: and yet I knowe a hundred as well headed as he that will make a tollerable shift with a Court-cap on their crownes, if the weather be colde.

To proceed with my tale, to Westminster hall I went, & made a search of Enquiry, from the blacke gowne to the buckram bagge, if there were any such Sergeant, Bencher, Coũsailer, Attorney or petitoger, as *Signior Cornuto Diabolo*, with the good face. But they al (*vna voce*) affirmed, that he was not there: marry whether he were at the Exchaunge or no, amongst the rich Merchants, that they could not tell: but it was likelier of the two, that I should meet with him, or heare of him at the least in those quarters. I faith and say you so quoth I, and Ile bestow a little labour more, but Ile hunt him out. Without more circumstaunce, thither came I: & thrusting myselfe, as the manner is, amongst the confusion of languages, I asked (as before) whether he were there extant or no? But from one to another, *Non noui Dæmonem* was al the answeare I could get. At length (as Fortune serued) I lighted vpon an old straddling Vsurer, clad in a damaske cassocke edged with Fox fur, a paire of trunkehose, sagging downe like a Shoomakers wallet, and a short thrid-bare gowne on his backe, fac't with moath eaten budge, vpon his head he wore a filthy course biggin, and next it a garnish of night-caps, which a sage button cap, of the forme of a cow-sheard ouer spread very orderly, a fat chuffe it was (I remember) with a gray beard cut short to the stumps, as though it were grimd, and a huge woorm-eaten nose, like a cluster of grapes hanging downe-wards. Of him I demaunded if hee could tell me any tidings of the party I sought for.

By my troth quoth he stripling, (& then he coughte) I sawe him not

lately, nor know I certainly wher he keepes: but thus much I heard by a Broker a friend of mine, that hath had some dealing with him in his time, that he is at home sicke of the goute, and will not be spoken withal vnder more than thou art able to giue, some two or three hundred angels at least, if thou hast any sute to him & then perhapes hele straine curtesie with his legges in childe-bed, & come forth & talke with thee: but other wise, *Non est dom*', hee is busie with Mammon, & the prince of the North, how to build vp his kingdome, or sending his spirits abroad to vndermine the maligners of his gouernment.

I hearing of this cold comfort, tooke my leaue of him very faintly, & like a careles malecontent that knew not which way to turne, retired me to Paules to seeke my dinner with Duke Humfrey: but when I came there, the old souldier was not vp: hee is long arising thought I: but thats all one: for hee that hath no money must goe dine with sir John best-betrust, at the signe of the chalke & the Post.

Two hungry turnes had I scarce fetcht in this wast gallery when I was encountred by a neat pedanticall fellow, in forme of a citizen: who thrusting himselfe abruptly into my company like an Intelligencer, began very earnestly to question with me about the cause of my discontent, or what made me so sad, that seemed too yong to be acquainted with sorrow. I nothing nice to vnfold my estate to anie whatsoeuer, discourst to him the whole circumstaunce of my care: & what toyle and paines I had tooke in searching for him that would not be heard of. Why sir (quoth he) had I been priuy to your purpose before, I could haue eas'd you of this trauel: for if it be the diuell you seeke for, know I am his man. I pray sir how might I cal you? A knight of the Post quoth he, for so I am tearmed: a fellow that will sweare you any thing for twelue pence, but indeed I am a spirite in nature and essence that take vpon me this humaine shape, onely to set men together by the eares, and send soules by millions to hell.

Non bene conducti vendunt periuria testes.

Now trust me a substantiall trade, but when doe you thinke you could send next to your maister? why euery day: for there is not a cormorant that dies, or Cut-purse that is hanged, but I dispatch letters by his soule to him and to all my friends in the Low-countries: wherefore, if you haue any thing that you would haue transported: giue it me and I will see it deliuered.

Yes marry haue I (quoth I) a certaine Supplication heere vnto your Maister, which you may peruse if it please you. With that he opened it, and read as followeth.

To the high and mightie Prince of Darkneſſe, Donſell dell Lucifer, King of Acheron, Stix and Phlegeton, Duke of Tartary, marqueſſe of Conytus, and Lord high Regent of *Lymbo*: his diſtreſſed Orator Pierce Penileſſe, *wiſheth encreaſe of damnation*, and malediction eternall, Per Ieſum Chriſtum *Dominum noſtrum*.

MOſt humble ſueth vnto your ſinfulnes, your ſingle-ſoald Orator Pierce Penileſſe: that whereas your impious excellence, hath had the poore tenement of his purſe any time this halfe yeere for your dauncing ſchoole, and he (notwithſtanding) hath receiued no peny nor croſſe for farme, according to the vſuall manner it may pleaſe your graceleſſe Maieſtie to conſider of him, and giue order to your ſeruant Auarice, he may be diſpatched, inſomuch as no man heer in London can haue a dauncing ſchoole without rent, and his wit and knauery cannot be maintained with nothing. Or if this be not ſo plauſible to your honourable infernalſhip, it might ſeeme good to your helhood, to make extent vpon the ſoules of a number of vncharitable cormorants, who hauing incurd the daunger of a *Præmunire*, with medling with matters that properly concerne your owne perſon, deſerue no longer to liue (as men) amongſt men, but to bee incorporated in the ſociety of diuels: By which meanes, the mighty controuler of fortune, and imperious ſubuerter of deſteny, delicious gold, the poore mans God and Idoll of Princes (that lookes pale and wanne through long impriſonment might at length be reſtored to his powrfull Monarchie, and eftſoon bee ſet at liberty to helpe his friends that haue neede of him.

No ile be ſworne, vpon a booke haue I not.

I knowe a great ſort of good fellowes that would venture farre for his freedom, * and a number of needy Lawyers, (who now mourne in threed-bare gownes for his thraldome) that would go neere to poiſon his keepers with falſe Latine, if that might procure his enlargement: but inexorable yron detaines him in the dungeon of the night, ſo that now (poore creature) hee can neither trafique with the Mercers and Tailers as he was wont, nor dominere in Tauernes as he ought.

* Id eſt, for the freedome of gold.

Famine, Lent, and dissolation, set in Onion skin iackets before the doore of his indurance, as a Chorus in Tragedie of Hospitality, to tell hunger and pouerty there's no relieke for them there: and in the inner part of this vgly habitation, stands Greedinesse, prepared to deuoure all that enter, attired in a Capouch of written parchment, buttond downe before with Labels of wax, and lined with sheepes kels for warmenes: his Cappe furd with cats skins, after the Muscouie fashion, and all to be tasseld with Angle-hookes in stead of Aglets, ready to catch hold of all those to whom he shewes any humblenes: for his breeches they were made of the lists of broad cloaths, which he had by letters pattents assured him and his heyres to the vtter ouerthrowe of Bowcases and Cushin-makers, & bumbasted they were like Beerbarrels, with statute Marchants and forfeitures. But of al his shooes were the strangest, which being nothing els but a couple of crab-shels, were toothd at the toes with two sharp sixpeny nailes, that digd vp euery dunghill they came by for gold, and snarld at the stones as he went in the street, because they were so common for men, women and children to tread vpon, & he could not deuise how to wrest an odde fine out of any of them.

The description of Greedines.

Thus walkes he vp and downe all his life time, with an yron crow in his hond in stead of a staffe, and a Sariants Mace in his mouth (which night and day he still gnawd vpon) and either busies himselfe in setting siluer lime twigs to entangle yoong Gentlemen, and casting foorth silken shraps to catch Woodcocks, or in syuing of Muskhils and shop-dust, whereof he will boult a whole cartload to gaine a bowd pinne.

On the other side, Dame Niggardize his wife, in a sedge rugge kirtle, that had beene a mat time out of minde, a course hempen raile about her shoulders, borrowed of the one end of a hop-bag, an apron made of Almanackes out of date (such as stand vpon Screens, or on the backside of a doore in a Chandlers shop), and an old wines pudding pan on her head, thrumd with the parings of her nailes, sate barrelling vp the dropping of hir nose, in steed of oyle to saime wooll withall, and would not aduenture to spit without halfe a dozen porrengers at her elbow.

The description of dame Nigardize.

The house (or rather the hell) where these two Earth-wormes encaptiued this beautifull Substaunce, was vaste, large, strong built, and well furnished, all saue the Kitchin: for that was no bigger

then

then the Cookes roome in a ship, with a little court chimney, about the compasse of a *Parenthesis* in proclamation print: then iudge you what diminutiue dishes came out of this douues-neast. So likewise of the Buttry, for whereas in houses of such stately foundation that are builte to outward shewe so magnificant, euery Office is answerable to the Hall, which is principall, there the Buttry was no more but a blind Cole-house vnder a paire of staires, wherein (vprising and downelying) was but one single single kilderkin of small beere, that would make a man with a carrouse of a spoonefull, run through an Alphabet of faces. Nor vsd they any glasses or cups (as other men) but onely litle farthing ounce boxes, whereof one of them fild vp with froath (in manner and forme of an Ale-house) was a meales allowance for the whole houshold. It were lamentable to tell what misery the Rattes and Mise endured in this hard world, how when all supply of vitualls failed them, they went a Boot-haling one night to Senior Greedinesse bed-chamber, where finding nothing but emptines and vastitie, they encountred (after long inquisition) with a cod-peece, well dunged and manured with greace (which my pinch fartpeny-father had retaind from his Bathelor-ship, vntill the eating of these presents. Vppon that they set, and with a couragious assault rent it cleane away from the breeches, and then carried it in triumph like a coffin on their shoulders betwixt them. The very spiders & dust-weauers, that wont to set vp their loomes in euerie window, decayed and vndone through the extreame dearth of the place, that afforded them no matter to worke on) were constrained to breake against their wills, and goe dwell in the country, out of the reach of the broome and the wing: and generally, not a flea nor a cricket that caried any braue minde, that would stay there after he had once tasted the order of their fare. Onely vnfortunate gold (a predestinat slaue to drudges and fooles) liues in endlesse bondage there amongst them, and may no way be releast, except you send the rot halfe a yeare amongst his keepers, and so make them away with a murrion one after another.

The complaint of pride.

O, but a far greater enormity raigneth in the heart of the Court: Pride the peruerter of all Vertue, sitteth apparelled in the Marchants spoiles, and ruine of yoong Citizens: and scorneth learning, that gaue their vp-start Fathers, titles of gentry.

All malecontent sits the greasie son of a Cloathier, and complaines

The nature of an vpstart.

(like a decayed Earle) of the ruine of ancient houses: whereas the Weauers loomes first framed the web of his honor, and the lockes of wool that bushes and brambles haue tooke for toule of insolent sheepe, that would needs striue for the wall of a firbush, haue made him of the tenths of their tar, a Squier of low degree: and of the collections of their scatterings, a Iustice *Tam Martiquam Mercurio*, of Peace and of Coram. Hee will bee humorous forsoth, and haue a broode of fashions by himselfe. Sometime (because Loue commonly weares the liuerey of Wit) hee will be an *Inamorato Poeta*, & sonnet a whole quire of paper in praise of lady *Swin-snout*, his peelow fac'd Mistres, and weare a feather of her rain-beaten fan for a fauour, like a fore-horse. All *Italionato* is his talke, and his spade peake is as sharpe as if he had been a Pioner before the walls of *Roan*. Hee will despise the barbarisme of his owne Countrey, & tel a whole Legend of lyes of his trauailes vnto *Constantinople*. If he be challenged to fight, for his delatorye excuse hee obiects, that it is not the custome of the Spaniard or the Germaine to looke backe to euery dog that barks. You shall see a dapper Iacke, that hath been but ouer at *Deepe*, wring his face round about as a man would stir vp a mustard pot, & talke English through the teeth like Iaques Scabd-hams, or Monsieur Mingode Muostrap: when (poore slaue) he hath but dipt his bread in wild Boares greace, and come home againe: or been bitten by the shins by a Wolfe: and faith, he hath aduentured vpon the Barricadoes of *Gurney* or *Guingan*, and fought with the yoong Guise hand to hand.

The counterfeit politician.

Some thinke to be counted rare Politicians & Statesmen, by being solitary: as who would say, I am a wise man, a braue man *Secreta mea mihi: Frustra, sapit qui sibi non sapit:* and there no man worthy of my company or friendship: when although he goes vngartred like a malecontent Cut-purse, and weares his hat ouer his eyes like one of the cursed crue, yet cannot his stabing dagger, or his nittie loue lock keepe him out of the legend of fantastical cockscombs. I pray ye good Mounsier diuel take some order, that the streetes be not pestered with them so as they are. Is it not a pitifull thing that a fellow that eates not a good meales meat in a weeke, but beggereth his belly quite and cleane, to make his backe a certaine kind of brokerly Gentleman: and now and then (once or twice a Tearme) comes to the eighteene pence Ordenary, because hee would bee

seene

seene amongst Caualiers and braue courtiers, liuing otherwise all the yeare long with salt Butter and Holland cheese in his chamber, should take vp a scornefull melancholy in his gate and countenance, and talke as though our common wealth were but a mockery of gouernment, and our Maiestrates fooles, who wronged him in not looking into his deserts, not imploying him in State matters, and that if more regard were not had of him very shortly, the whole Realme should haue a misse of him, and he would goe (I mary would he) where he should be accounted of?

Is it not wonderfull ill prouided, I say, that this disdainfull companion is not made one of the fraternity of Fooles, to talke before great States, with some olde moth-eaten Polititian, of mending high waies, and leading Armies into Fraunce?

A yoong Heyre or Cockney, that is his Mothers Darling, if hee haue playde the waste-good at the Innes of the court or about London, and that neither his Students pension, nor his vnthrifts credit will serue to maintaine his Colledge of whores any longer, falles in a quarrelling humor with his fortune, because she made him not King of the Indies, and sweares and stares after tenne in the hundreth, that nere a such Pesant as his Father or brother shall keepe him vnder, hee will to the sea and teare the gold out of the Spaniards throats but he will haue it, byrlady when he comes there, poore soule hee lyes in byne in Balist, and is lamentable sicke of the scurvies, his dainty fare is turned to a hungry feast of Dogs and Cats, or Haberdine and poore Iohn at the most, and which is lamentablest of all that without Mustard. The prodigall yoong Maister.

As a madde Ruffian on a time, being in daunger of shipwracke by a tempest, and seeing all other at their vowes and prayers, that if it would please God of his infinite goodnesse, to deliuer them out of that imminent daunger, one would abiure this sinne whereunto he was adicted: an other, make satisfaction for that violence he had committed: he in a desperate iest, began thus to reconcile his soule to heauen.

O Lord, if it may seeme good to thee to deliuer me from this feare of vntimely death, I vowe before thy Throne and al thy starry host, neuer to eate Haberdine more whilest I liue. Well so it fel out that the Skye cleared, and the tempest ceased, and this careless wretch that made such a mockery of prayer, ready to set foote a Land cry-

ed out: not without Mustard good Lord not with out Mustard: as though it had beene the greatest torment in the world, to haue eaten Haberdine without Mustard. But this by the way, what pennance can be greater for Pride, than to let it swinge in his owne halter? *Dulce bellum in expertis*, there no man loues the smoke of his owne Countrey, that hath not beene syngde in the flame of an other soyle. It is a pleasant thing ouer a full pot, to read the fable of thirsty Tantalus: but a harder matter to digest salt meates at Sea, with stinking water.

The pride of the learned.

An other misery of Pride it is, when men that haue good parts and beare the name of deepe scholers: cannot be content to participate one faith with all Christendome, but because they will get a name to their vaine glory, they will set their selfe-loue to study to inuent new sects of singularity, thinking to liue when they are dead, by hauing sects called after their names, as Donatists of Donatus Arrians of Arrius: and a number more new faith-founders that haue made *England* the exchange of Inouations, & almost as much confusion of Religion in euery Quarter, as there was of tongues at the building of the Tower of *Babell*. Whence a number that fetch the Articles of their Beleefe out of Aristotle, and thinke of heauen and hell as the Heathen Philosophers, take occasion to deride our Ecclesiasticall State, and all Ceremonies of Deuine worship, as bugbeares scar-crowes, because (like Herodes souldiers) we deuide Christs garment amongst vs in so many peeces, and of the vesture of saluation make some of vs Babies and apes coates, others straight trusses and Diuells breeches, some gally-gascoynes or a shipmans hose like the Anabaptists and adulterous Familists, others with the Martinist a hood with two faces to hide their hypocrisie: and to conclude some like the Barrowists and Greenwodians, a garment full of the plague, which is not to be worne before it be newe washt.

Hence Atheists triumph & reioyce, and talke as prophanely of the Bible, as of Beuis of Hampton. I heare say ther be Mathematitians abroad, that will proue men before Adam, & they are harbored in high places who will maintaine it to the death that there are no diuells.

The diuell hath children (as other men) but fewe of

It is a shame (senior Belzibub) that you should suffer your selfe thus to be tearmed bastard, or not approue to your predestinate chil-

dren,

dzen not onely that they haue a father, but that you are he that must owne them. These are but the suburbes of the sin we haue in hand: I must describe to you a large cittie, wholy inhabited with this damnable enormity:

them know their owne father.

In one place let me shew you a base Artificer, that hath no reuenues to boast on, but a Needle in his bosome; as braue as any Pensioner or Nobleman.

The pride of Artificers.

In an other corner; Mistris Minx a Marchants wife, that will eate no Cherries forsoth, but when they are at twenty shilling a pound, that lookes as simperingly as if she were besmeard, and iets it as gingerly as if she were daunsing the Canaries: she is so finicall in her speach, as though she spake nothing but what shee had first sewd ouer before in her Samplers, and the puling accent of her voice is like a fained treble, or ones voice that interprets to the puppets. What should I tel how squeamish she is in her diet, what toile she puts her poore seruauntes vnto, to make her looking glasses in the pauement: how she will not goe into the field to cowre on the greene grasse, but she must haue a Coatch for her conuoy, & spends halfe a day in pranking her selfe if she be inuited to any strange place: Is not this the excesse of pride signior Sathan: Go too, you are vnwise, if you make her not a chiefe Saint in your Calender,

The pride of Marchants wiues

The next obiect that encounters my eyes, is some such obscure vpstart gallants, as without desert or seruice are raised from the plough, to be checkmate with Princes: & these I can no better compare than to creatures that are bred *Sine coitu*, as crickets in chimnies, to which I resemble poore Scullians, that from turning spit in the chimney corner, are on sodaine hoised vp from the kitchin into the waiting Chamber, or made Barons of the bieues, and Marquesses of the Marybones: some by corrupt water, as gnats, to which we may liken Brewers that by retayling filthy Thames water, come in few yeares to bee worth forty or fifty thousand pound: others by dead wine, as little flying wormes, and so the Vintners in like sale: others by slime as frogs which may be alluded to Mother *Bunches* slimie ale, that hath made her, and some other of her fil-pot faculty so wealthy: others by dirt, as wormes and so I know many gold-finers and hostlers come vp: some by herbes, as cankers, and after the same sort our Apothecaries: others by ashes as *Scarabes*: and how else get our Colliers the pence? Others from the putrified

The pride of peasants sprung vp of nothing

trifled flesh of dead beasts, as Bees of Buls, and Butchers by fli-blown beefe, waspes of horses, and Hackney-men by selling their lame tades to hunt-men for carrion.

Sparagus a flowre that neuer growe ther but throgh a mans dong.

Yet am I not against it, that these men by their mechanicall trades should come to be *Sparage* Gentlemen, and chuff-headed Burghomasters: but that better places should bee possessed by coystrels, and the Coblers crowe for crying but *Aue Cæsar*, bee more esteemed than rarer birds that haue warbled sweeter notes vnrewarded. But it is no meruaile: For as Hemlock fatteth Quailes, and Henban Swine, which to all other is poison: so some mens vices haue power to aduaunce them which wold subuert any else that should seeke to climbe by them: and it is inough in them that they can pare their nailes well to get them a liuing, when as the seauen liberall Sciences and a good leg, will scarce get a scholler a paire of shooes, and Canuas-dublet.

These whelpes of the first Litter of Gentility: these Exhalations drawne vp to the heauen of honor, from the dung-hill of abiect fortune, haue long been on horseback to come riding to your Diuelship: but I know not how like Saint George they are alwaies mounted, but neuer moue. Heere they out-face Towne and countrey, and doo nothing but bandy factions with their betters. Their big limbes yeelde the Common-wealth no other seruice but idle sweate, & their heads like roughhewen Gloabes, are fit for nothing but to be the blockhouses of sleepe. Raynold the Fox may well beare vp his taile in the Lyons den, but when he comes abroad, hee is afraid of euery dogge that barkes. What Cur will not bawle, and be ready to fly in a mans face, when he is set on by his maister, who if he be not by, to encourage him, he casts his taile betwixt his legs, and steales away like a sheepbiter. Vlisses was a tall man vnder Aiax shield: but by himselfe hee would neuer aduenture but in the night. Pride is neuer built but vpon some pillers: and let his supporters faile him neuer so little, you shall finde him very humble in the dust: Wit oftentimes stands in stead of a chiefe arche to vnderpropp it, in souldiers strength, in women beauty.

The base infinuating of drudges and their practise to aspire

Drudges, that haue no extraordinary gifts of body, nor of minde, filche themselues into some Noble mans seruice, either by bribes or by flatterie, and when they are there, they do so labour it with cappe and knee, and plie it with priuy whispering, that they wring themselues

selues into his good opinion ere he be aware. Then do they daunt themselues ouer the common multitude, and are ready to outbraue any man that stands by himselfe. Their Lords authority is as a rebater to beare vp the Peacocks taile of their boasting, any thing that is said or done to the vnhandsoming of their ambition, is straight wrested to the name of treason. Thus do weeds growe vp whiles no man regards them, and the Ship of Fooles is arriued in the Hauen of Felicity, whilst the scoutes of Enuie contemne the attempts of any such small Barkes.

But be ware you that be great mens Fauorites: let not a scrusle insinuating slaue creepe betwixt your legs into credit with your lords: for peasants that come out of the colde of pouerty, once cherisht in the bosome of prosperity, will straight forget that euer there was a winter of want, or who gaue them roome to warme them. The sonne of a churle cannot chuse but proue ingratefull like his Father. Trust not a villaine that hath been miserable, and is sodainly growne happy. Vertue ascendeth by degrees of desert vnto dignity: gold and lust may lead a man a nearer way to promotion: but he that hath neither comlinesse nor coyne to commend him, vndoubtedly strides ouer time by stratagems, * if of a mole-hil hee growes to a mountaine in a moment. This is that which I vrge, there is friendship to be had with him, that is resolute to doe or suffer any thing, rather than to endure the destiny whereto he was borne: for he will not spare his owne Father or Brother, to make himselfe a Gentleman.

* As by carryng tales or playing the doutie Pandor.

Fraunce, *Italy*, and *Spaine*, are all full of these false hearted Machiuillians: but properly Pride is the disease of the Spaniard, who is borne a Bragart in his mothers wombe: for if he be but 17 yeers old and hath come to the place where a Field was fought (though halfe a yeare before) he then talkes like one of the Giants that made warre against Heauen, and stands vppon his honour as much, as if hee were one of Augustus Souldiers, of whom he first instituted the order of Heralds: and let a man sooth him in his vaine of kilcow vanity, you may commaund his heart out of his belly to make you a rasher on the coales, if you will next your heart.

The pride o the Spaniard.

The Italian is a more cunning proud fellowe, that hides his humour far cleanlier, and indeed seemes to take a pride in humility, and will proffer a straunger more curtesie than hee meanes to performe.

The pride of the Italian.

he hateth him deadly that takes him at his word: as for example, if vpon occasion of meeting, he request you to dinner or supper at his house, and that at the first or second intreaty you promise to bee his guest, he will be the mortallst enemy you haue: but if you denie him, he will thinke you haue manners and good bringing vp, & will loue you as his brother: marry the third or fourth time you must not refuse him. Of all things he counteth it a mightie disgrace to haue a man passe iustling by him in hast on a narrowe causey, & aske him no leaue, which he neuer reuengeth with lesse then a stab.

The pride of the French man.

The French man (not altered from his owne nature) is wholly compact of deceiuable Courtiship, and for the most part, loues none but himselfe & his pleasure: yet though he be the most Grand Signeur of them all, he will say, *A vostre seruice & commandemente Mounseur*, to the meanest vassale he meets. Hee thinkes he doth a great fauour to that gentleman or follower of his, to whom he talks sitting on his close stoole: and with that fauour (I haue heard) the queene mother wonted to grace the Noble men of *Fraunce*: and a great man of their Nation comming in time past ouer into *England*, and beeing here very honourably receiued, he in requital of his admirable entertainment, on an euening going to the privy (as it were to honour extraordinarily our english Lords, appointed to attend him) gaue one the candle another his girdle, and another the paper: but they (not acquainted with this newe kinde of gracing) accompanying him to the privy doore, set downe the trash, and so left him which he (considering what kindnes he extended to them therein more than vsual) tooke hainously.

The pride of the Dane

The most grosse and senceleste proud dolts (in a different kinde from all these) are the Danes: who stand so much vpon their vnweldy burliboand souldiery, that they account of no man that hath not a battle Axe at his girdle to hough dogs with, or weares not a cockes feather in a red thrumd hat like a caualier: briefly he is the best foole bragart vnder heauen. For besides, nature hath left him a flaberkin face, like one of the foure winds, and cheeks that sag like a womans dugs ouer his chin-bone, his apparel is so puft vp with bladders of Taffaty, and his back like bicke stuft with Parsly, so drawne out with Ribands and deuises, and blistered with light farcenet bastings, that you would thinke him nothing but a swarme of Butterflies, if you saw him a farre off. * Thus walkes he vp and downe in

If you know him not by any of these markes looke on his fingers & you shall be sure to find halfe a dozen fil-

his

his Maiestie, taking a yard of ground at euery step, and stamps on the earth so terrible as if he ment to knocke vp a spirit, when (foule drunken bezell) if an Englishman set his little finger to him, hee falles like a hogs-trough that is set on one end. Therfore I am the more vehement against thē because they are an arrogāt assheaded people, that naturally hate learning and all them that loue it: yea, & for that they would vtterly roote it out from among thē, they haue withdrawen all rewards from the professors thereof. Not *Barbary* it selfe is halfe so barbarous as they are. First, whereas the hope of honor maketh a souldier in England. Bishoprickes, Deanries, Prebendaries, & other priuate dignities animate our Diuines to such excellence. The Ciuil Lawyers haue their degrees & consistories of honour by themselues, equall in place with Knights and Esquiers: the common Lawyers, (suppose in the beginning they are but husband-mens sons) come in time to be chiefe fathers of the land, and many of them not the meanest of the priuie Counsell.

uer rings worth three pence a peece.

There the souldier may fight himselfe out of his skinne, and do more exploits than he hath doyts in his purse, before from a common mercinary, becom to be Corporall of the mouldcheese: or the Lieutenant get a Captainship. None but the sonne of a Corporall must be a Corporall, nor any be a Captaine, but the lawfull begotten of a Captaines bodie, Bishoprickes, Deanries, Prebendaries, why they know no such functions: a sort of ragged Ministers they haue, of whom they count as basely as water-bearers. If any of their noblemen refraine three houres in his life time from drinking to studie the Lawes, he may perhaps haue a litle more gouernment put into his hands than another: but otherwise, Burgomaisters and Gentlemen beare all the sway of both swords, spirituall & temporall. It is death there for anie but a husbandman to marrye a husbandmans daughter, or a gentlemans childe to ioyne with any but the son of a gentleman, marry this the King may well banish, but he cannot put a gentleman vnto death in any cause whatsoeuer, which makes them stand vpon it so proudly as they do. For fashion sake some will put their children to schoole, but they set them not to it till they are fourteene yeare old: so that you shall see a great boye with a beard learne his A B C. and sit weeping vnder the rod, when he is thirtie yeare old.

Norc-wards a-mongst them for deser-

I will not stand to inferre what a preiudice it is to the thrift of a

What it is to make men labor without hope.

flourishing state, to poyson the growth of glorie, by giuing it nought but the puddle water of penurie to drinke: to clippe the winges of a high soring Faulcon, who, whereas shee woont in her feathered youthfulnesse, to looke with an amiable eye vpon her gray breast, & her spectles side sayles, all sinnowed with siluer quilles, and to driue whole Armies of fearefull fowle before her to her maysters table: now she sits sadly on the ground, picking of wormes, mourning the cruelties of those, vngentleman-like idle handes, that dismembred the beautie of her traine.

You all know, that man (insomuch as he is the Image of God) delighteth in honor & worship, and all holy Writ warrants that delight, so it be not derogatorie to any part of Gods owne worshippe: now take away that delight, a discontented idlenes ouertakes him. For his hire, any handicraftman, be he Carpenter Joyner or painter, will ploddingly do his day labor: but to adde credit and fame to his workmanship, or to winne a maystery to himselfe aboue all other, he will make a further assay in his trade, than euer hitherto he did, hee will haue a thousand flourishes which before hee neuer thought vpon and in one day ridde more out of hand, than earst he did in ten: So in Armes, so in Artes. If titles of fame and glorie be proposed to forward minds, or that Soueraignitie (whose sweetnes they haue not yet felt) be set in likely view for them to sore too, they will make a ladder of cord of the linkes of their braines, but they will fasten their handes aswell as their eyes, on the imaginatiue bliss which they alreadie enioy by admiration. Experience reproues me for a foole for dilating on so manifest a case.

The Danes are burstен-bellied sots, that are to be confuted with nothing but tankards or quart pots, and Ouid might aswell haue read his verses to the Getes that vnderstoode him not, as a man talke reason to them that haue no eares but their mouths, nosence but of that which they swallow downe their throates. God so loue me, as I loue the quicke-witted Italians, and therefore loue them the more, because they mortally detest this surly swinish Generation.

I need not fetch colours from other Countries to paint the vgly visage of pride, since her picture is set forth in so many paynted tables here at home. What drugs, what sorceries, what oyles, what waters, what oyntments do our curious dames vse to inlarge their

withered

withered beauties? Their lips are as lauishlyred, as if they vsed to kisse a mokerman euery morning, and their cheekes sugercandied and cherry blusht so sweetly, after the colour of a new Lord Maiors postes, as if the pageant of their wedlocke holiday were harde at the doore; so that if a Painter were to drawe any of their Counterfets on Table, he needes no more but wet his pencill, and dab it on their cheekes, and he shall haue vermillion and white enough to furnish out his worke, though he leaue his tar-boxe at home behind him. Wise was that sin-washing Poet that made the Balled of Blue starch and poking stickes, for indeed the lawne of licentiousnesse hath consumed al the wheat of hospitality. It is said Laurence Lucifer, that you went vp and downe London crying then like a lantern & candle man. I meruaile no Laundresse wold giue you the washing and starching of your face for your labour, for God knows it is as blacke as the black Prince.

It is suspected you haue beene a great Tobacco taker in your youth, which causeth it to come so to passe: but Dame Natnre your nurse was partly in fault, els she might haue remedied it. She shold haue noynted your face ouernight with Lac virginis, which baking vpon it in bed till the morning, she might haue pild off the scale like the skin of a custard, & making a posset of vergis mixt with the oyle of Tartary and Camphire, bathde it in it a quarter of an houre, and you had been as faire as the floure of the frying pan. I warrant we haue old hacksters in this great Grandmother of Corporations, Madame Troynouant, that haue not backbited any of their neighbours with the tooth of enuy this twenty yeare, in the wrenckles of whose face, ye may hide false dice, and play at cherry-pit in the dint of their cheekes, yet these aged mothers of iniquity will haue their deformities new plaistred ouer, and weare nosegayes of yeolowe haire on their furious foreheads, when age hath written Hoe God be here on their bald burnt parchment pates. Pish pish, what talke you of olde age or baloe pates? men and women that haue gone vnder the South pole, must lay off their furde nightcappes in spight of their teeth, and become yeomen of the Vineger bottle: a close periwig hides all the sinnes of an olde worremaster, but *Cucullus non facit Monachum*: tis not their newe bonnets will keepe them from the olde boan-ach. Ware when a mans sins are written on his eye-browes, & that there is not a haire bredth

 betwixt

betwixt them and the falling sicknes. The times are daungerous: and this is an yron age or rather no yron age, for swordes and bucklers goe to pawne a pace in Long-Lane: but a tinne age; for tinne and pewter are more esteemed than Latine. You that bee wise despise it, abhorre it, neglect it, for what should a man care for golde that cannot get it.

The commendation of Antiquaries. Laudamus veteres, sed nostris vtimur annis.

An Antiquatie is an honest man, for hee had rather scrape a peece of copper out of the durt, than a crowne out of Ploydens standish. I know many wise Gentlemen of this musty vocation, who out of loue with the times wherein they liue, fall a retailing of Alexanders stirrops, because (in verity) there is not such a strong peece of stretching leather made now adaies, nor yron so well tempred for any money. They will blow their nose in abexe, and say it is the spettle that Diogenes spit in ones face: who being inuited to dinner to his house, that was neat and braue in all points as might be deuised; and the grunting Dog somewhat troubled with the rheume (by meanes of long fasting & staying for dinner more than wont) spet full in his Hostesse face: and beeing aske the reason of it, said it was the foulest place he could spie out in all his house. Let their Mistresse (or some other woman) giue them a feather of her fanne for her fauour, and if one aske them what it is? they make answer, a plume of the Phenix, whereof there is but one in al the whole world. A thousand gurgawes and toyes haue they in their chambers, which they heape vp together with infinite expence, & are made beleeue of them that sell them, that they are rare and pretious things, when they haue gathered them vpon some dunghill, or rakte them out of the kennell bychance. I know one sold an old rope with foure knots on it for foure pound, in that he gaue it out, it was the length and breadth of Christ Tombe. Let a Tinker take a peece of brasse worth a halfe peny, and set strange stamps on it, and I warrant he may make it more worth to him of some fantasticall foole, than all the kettels that euer he mended in his life. This is the disease of our newfangled humorists, that know not what to doe with their welth, It argueth a very rusty witte, so to doate on wormeeaten Elde.

The complaint of pride.

OUt vpon it, how long is Pride a dressing her selfe? Enuy awake for thou must appeare before Nicalao Maleuolo great Muster maister of hell. Marke you this slie mate, how smoothly hee

lookes?

— more ill aduised, that fained him to be a leane
lookes: The [illegible] cheeks, & snakie eyne:
gag toothd Beldam with hollow eyes, [illegible] mill
for hee is not onely a man, but a iolly lustie old gentleman, [illegible]
winke and laugh, and iest daily, as if he were the honestest of a thou-
sand: and I warrant you shall not heare a foule worde come from
him in a yeare. I wil not cõtradict it, but the dog may worry a sheep
in the darke, and thrust his necke into the collar of clemencie & pitie
when he hath done: as who should say, God forgiue him, hee was a
sleepe in the shambles, when the innocent was done to death. But
openly, enuie sets a ciuil fatherlie countenance vpon it, & hath not so
much as a drop of blood in his face to attaint him of murther. I
thought it expedient in this my Supplication to place it next to
Pride: for it is his adopted sonne. And hence comes it, that proude
men repine at others prosperitie, & greeue that any should be great
but themselues *Mens cuiusque is est quisque*: it is a prouerbe, that
is as hoarie as duch-butter. If a mã wil go to the diuell, he may go
to ỹ diuell: there are a thousand iugling tricks to be vsed at hey pas
come aloft: and the world hath cords enough to trusse vp a calke that
stands in ons way. Enuie is a crocodile that weepes when he kils, &
fights with none but he feedes on. This is the nature of this quicke
sighted Monster, hee will indure any paynes to endamage another,
waste his bodie with vndertaking exploits that would require ten
mens strengths, rather than any shoulde get a penny but himselfe,
bleare his eyes to stand in his neighbors light, and to conclude, like
Atlas vnder-proppe heauen alone, rather than any should be in hea-
uen that hee like not off, or come vnto heauen by any other meanes
but by him.

You goodman wandrer about the world, how do ye spend your
time, that you do not rid vs of these pestilent members? you are vn-
worthy to haue an office if you can execute it no better. Behold ano-
ther enemy of mankinde besides thy selfe exalted in the South, Phi-
lip of Spaine, who not content to bee the God of golde, and chiefest
commaunder of content that Europe affoords, but now he doth no-
thing but thirst after humane bloud, whẽ his foot is on the threshold
of the graue: & as a wolfe being about to deuoure a horse doth ba-
list his bellie with earth, that he may hang the heuier vpon him, and
then forcibly flies in his face, neuer leauing his hold till he hath eaten
him vp: so this wolnish vnnaturall vsurper, being about to deuoure

Philip of Spaine, as great an enemie to mankind as the Diuell.

all Christendome by invasion, doth cram his [illegible] treasures with Indian earth, to make his [illegible] more forcible, & then flies in the bosome of Fraunce and Belgia neuer withdrawing his forces (as the Wolfe his fasting) till hee hath deuoured their welfare, & made the war-wasted carkases of both kingdoms a pray for his tyranny. Only poore England giues him bread for his cake, and holdes him out at the armes end. His Armados (that like a high wood ouer-shadowed the shrubs of our low ships) fled from the breath of our Cannons, as vapors before the Sun, or as the Elephant flies from the Ram, or the Sea-whale from the noyse of parched bones. The winds enuying that the ayre should be dimmed with such a Chaos of wodden cloudes, raysed vp high Bulwarks of bellowing waues, whence Death shot at their disordred Nauie: and the Rockes with their ouer-hanging iawes, eat vp all the fragments of Oake that they left. So perisht our foes, so the heauens did fight for vs. *Prætereà Hippomines, resonant spectacula plausu.*

I do not doubt (doctor Diuell) but you were present in this action or passion rather, and helpt to bore holes in ships to make them sinke faster; and rence out Galley-foistes with salt water that stunke like fustie barrels with their Waysters feare. It will bee a good while ere you doe as much for the King, as you did for his subiects. I would haue ye perswade an armie of goutie Vsurers to go to sea vpon a boon voyage: try if you can tempt Enuie to embarke himselfe in the mal'aduenture, and leaue troubling the streame, that poets and good fellows may drinke, and Souldiers may sing *Placebo* that haue murmured so long at the waters of strife.

But that will neuer be: for so long as Pride, Riot, and whoredome are the Companions of yoong Courtiers, they will alwaies be hungrie, and ready to bite at euery dog that hath a boane giuen him beside themselues. Iesu, what secret grudge & rancor raignes amongst them, one being readie to despaire of himselfe if hee see the Prince but giue his fellow a faire looke: or to die for griefe if he bee put downe in brauerie neuer so little. Yet this custome haue our false hearts fetcht from other Countries, that they will sweare and protest loue, where they hate deadly, and smile on him most kindely, whose subuersion in soule they haue vowed. *Fraus sublimi regnat in aula.* Tis rare to finde a true friend in Kings Pallaces, either thou must be so miserable, that thou fall into the handes of scornfull pity,

or

or thou canst not escape the sting of Enuie. In one thought assemble the famous men of all ages, and tell me which of them all sate in the sun-shine of his Soueraignes grace, or wart great of lowe beginnings, but he was spite blasted, heaued at, and ill spoken of: and that of those that beare them most countenance. But were enuie nought but wordes, it might seeme to be onely womens sinne: but it hath a lewde mate hanging on his sleene, called Murther, a sterne fellow, that (like a Spaniard in fight) aymeth all at the heart: he hath more shapes than Proteus, and will shift himselfe vpon any occasion of reuengement, into a mans dish, his drinke, his apparell, his ringes, his stirrops, his nosegay.

Murder, the companion of Enuie.

O Italie, * the Academie of man-slaughter, the sporting place of Murther, the Apoticaries shop of poison for al nations: how many kind of weapons hast thou inuented for malice? Suppose I loue a mans Wife whose husband yet liues, and cannot enioy her for his iealous ouer-looking: Physicke, or rather the arte of Murther (as it may be vsed) will send one a Medicine which shall make him away in the nature of that disease hee is most subiect to, whether in the space of a yeare, a moneth, halfe a yeare, or what tract of time you will more, or lesse.

Italie, the storehouse of all murderous inuentions.

In Rome the Papall Chayre is washt euery fiue yeare at the furthest with the Oyle Iconitum, I praye GOD the King of Spayne feasted not our holy Father Sextus, that was last with such conserue of Henbane, for it was credibly reported he loued him not, and this that is now, is a God made with his owne handes as it maye appeare by the Pasquil that was set vp of him, in manner of a note, presently after his election. *Sol, Re, Me, Fa*, that is to say: *Solus Rex me facit*, onelye the King of Spaine made mee Pope. I am no Chronicler from our owne Countrie, but if probable suspition might be heard vppon his oath I thinke some mens soules would not be canonized for Martyrs, that on the earth did sway it as Monarches.

The Pasquil that was made vpon the last Pope. As Cardinall Wholsey for example.

It is your will and pleasure (noble Lantf-graue of Limbo) to let vs haue lesse carousing to your health in poso, fewer vnder hand conspirings, or open quarrels executed onely in wordes, as they are in the worlde now a dayes: & if men will needs carouse, conspire and quarrel, that they may make ruffians hal of hel, & there bandy balles of brimstone at one anothers head, and not trouble our peaceable

Paradise with their priuat hurliburlies about strumpets, where no weapon (as in Adams Paradise) should be named: but only the Angell of prouidence stand with a fiery sword at the gate to keepe out our enemies.

The complaint of Wrath, a branch of Enuie.

A Perturbation of mind (like vnto Enuie) is wrath, which looketh far lower than the former: For whereas Enuie cannot bee sayde to be, but in respect of our Superiours, Wrath respecteth no degrees nor persons, but is equallye armed against all that offende him. A bare-braine little dwarfe it is, with a swarth visage, that hath his heart at his tongues end, if he be contraried, and will bee sure to do no right nor take no wrong. If he be a Iudge or a Iustice, (as some-times the Lion comes to giue sentence against the Lambe) then hee sweares by nothing but by Saint Tyborne, and makes Newgate a noune Substantiue, whereto all his other wordes are but Adiectiues. Lightly he is an old man: (for those yeares are most wayward and teatish) yet be he neuer so old or so froward, since auarice likewise is a fellow vice of those fraile yeares, wee must set one extreame to striue with another, and lay the anger of oppression by the sweet incense of a newe purse of angels: or the doting Planet may haue such predominance in these wicked Elders of Israel, that if you send your wife or some other female to plead for you she may get your pardon vppon promise of better acquaintance. But whilst these are the workes of darknesse and may not be talked of in the day time: Furie is a heat of fire, and must bee quencht with a maides water.

Little men for the most part are most angry.

Newgate, a common name for all prisons, as Honos is a common name for a man or a woman.

A tale of a wise Iustice.

Amongst other cholericke wise Iustices, he was one, that hauing a play presented before him and his Town-ship, by Tarlton and the rest of his fellows her Maiesties Seruants, and they were now entring into there first meriment (as they cal it) the people beg[a]n exceedingly to laugh, when Tarlton first peept out his head. Whereat the Iustice not a little mooued, and seing with his beckes and nods hee could not make them cease, he went with his staffe, and beat them round about vnmercifully on the bare pates, in that they being but Farmers and poore countrie Hindes would presume to laugh at the Queenes men, and make no more account of her cloath in his presence.

The nature of the

The causes conducting vnto Wrath are as diuers, as the acti-

ons

ons of a mans life. Some will take on like a mad man, if they see a pig come to the table. Sotericus the Surgeon was cholerike at the sight of Sturgeon. The Irishman will drawe his dagger, and bee ready to kill and slay, if one breake winde in his company: and so some of our English men that are Souldiers, if one giue them the lie: but these are light matters, whereof Pierce complaineth not. Irish man

Be aduertised Maister *Osfœtidum*, Bedle of the Black-smithes. that Lawyers cannot deuise which way in the world to begge, they are so troubled with brabblements and sutes euery Tearme, of Yeomen and Gentlemen that fall out for nothing.

If Iohn a Nokes his henne doo but leap into Elizabeth de Gaps close, shee will neuer leaue to hunt her husband, till he bring it to a *Nisiprius*. One while, the Parson sueth the parishioner for bringing home his tythes: another while, the parishioner sueth the Parson for not taking away his Tythes in time.

I heard a tale of a Butcher, who driuing two Calues ouer a Com-mon, that were coupled together by the neckes with an Oken With, in the way where they should passe, there lay a poore leane Mare with a galde backe to whom they comming (as chaunce fell out) one of one side, and the other of the other, smelling on her (as their manner is) the midst of the with that was betwixt their necks, rubd her and graued her on the sore backe, that she starting & rose vp, & hung them both on her backe as a beame, which being but a rough plaister to her raw vlcer, shee ran away with them (as she wree fran-tick) into the Fens, where the Butcher could not follow them, and drowned both her selfe and them in a Quagmyre. Now the owner of the Mare is in Law with the Butcher for the losse of his Mare, & the Butcher enterchangably endites him for his Calues. I pray ye Timothy Tempter, bee an Arbitrator betwixt them, and couple them both by the neckes (as the Calues were) and carrie them to Hell on your backe, and then I hope they will be quiet. A merry tale of a Butcher & his Calues

The chiefe spur vnto wrath is Drunkennes, which as the touch of an Ashenbough, causeth a giddines in the Vipers head, and the Batte lightly strooke with the leafe of a Tree, loseth his remembrance: so they being but lightly sprinkled with the iuyce of the Hop, become senceleſſe, and haue their reason strooken blind, as soone as euer the Cup scaleth the Fortresse of their Nose. Then runne their words at random like a dog that hath lost his master, and are vppe

with this man and that man, and generally inuay against all men but those that keepe a wet corner for a friend, and will not thinke scorne to drinke with a good fellow and a Souldier: and so long do they practise this vaine on their Ale-bench, that when they are sober they cannot leaue it. There be those that get their liuing al they eare long, by nothing but railing

A tale of one Fryer Charles, a foule mouthed knaue.

Not far from *Chester*, I knew an old foule mouthde knaue, called Charles the Fryer, that had a face so parboyled with mens spitting on it, and a backe so often knighted in Bridewell, that it was impossible for any shame or punishment to terrifie him from ill speaking, Noblemen he would liken to more vgly things then himselfe: some to After my harty commendations, with a dash ouer the head: other, to guilded chines of beefe, or a shoomaker sweating, when he puls on a shoe: another to an old verse in Cato, *Ad consilium ne accesseris antequam voceris*: another, to a Spanish Codpisse: another, that his face was not yet finisht, with such like innumberable absurd illusions: yea what was he in the Court, but he had a comparison in stead of a Capcase to put him in. Vpon a time being challenged at his owne weapon in a priuate Chamber, by a great personage, (rayling I meane) he so farre outstript him in vilanious words, and ouer bandied him in bitter tearmes, that the name of sport could not perswade him patience, nor containe his fury in any degrees of iest, but needes hee must wreake himselfe vpon him: neither would a common reueng suffice him, his displeasure was so infinite (and it may be common reuenges he tooke before, as far as the whip-cord would stretch, vpon like prouokements) wherefore he caused his men to take him, and prickt him vp in a narrow chimney that was *Neque maior neque minor corpore locato*, where he fed him for fifteene daies with bread and water through a hole, letting him sleepe standing if he would, for lye or sit he could not, and then he let him out to see if he could learne to rule his tongue any better.

It is a disparagement to those that haue any true sparke of Gentility, to be noted of the whole world so to delight in detracting, that they should keepe a venemous toothd Cur, and feed him with the crums that fall from their table, to do nothing but bite euery one by the shins that passe by. If they will needes be merry, let them haue a foole and not a knaue to disport them, and seeke some other to bestow their almes on, than such an impudent begger.

As

As there be those that raple at all men, so there be those that raple at all Artes, as Cornelius Agrippa *De vanitate scientiarum*, and a Treatise that I haue seene in dispraise of learning, wher he saith, it is the corrupter of the simple, the schoole maister of sin, the storehouse of treachery, the reuiuer of vices, and mother of cowardize, alledging manie examples, how there was neuer man egregiously euill, but he was a Scholler: that when the vse of letters was first inuented, the Golden World ceased, *Facinusque inuasit mortales*: how studie dooth effeminate a man, dim his sight, weaken his braine and ingender a thousand diseases. Small learning would serue to confute so manifest a scandale, and I imagine all men lyke my selfe so vnmoueably resolued of the excellencie thereof, that I will not by the vnderpropping of confutation seeme to giue the idle witted aduersary so much encouragement, as hee should surmize his superficiall arguments had shaken the foundation of it: against which hee could neuer haue lifted his penne, if her selfe had not helpt him to hurt her selfe.

An inuective against enimies of Poetry.

With the enemy of Poetry, I care not if I haue a bout, and those are they, that tearme our best Writers but babling Ballad makers, holding them fantasticall fooles, that haue wit, but cannot tell how to vse it, I my selfe haue beene so censured among some dulheaded* Diuines: who deeme it no more cunning to write an exquisite Poem, than to preach pure Caluin, or distill the iuice of a Commentary in a quarter Sermon, Prooue it when you will, you slowe spirited Saturnists, that haue nothing but the pilfries of your pen, to polish an exhortation withall: no eloquence but Tautologies, to tie the eares of your Auditory vnto you: no inuention but heere is to bee noted, I loale this note out of Beza or Marlorat: no wit to moue, no passion to vrge, but onely an ordinary forme of preaching, blowne vp by vse of often hearing and speaking: and you shall finde there goes more exquisite names and purity of wit, to the writing of one such rare Poem as Rosamond, than to a hundred of your dunstical* Sermons.

Abst arrogantia, that this speeche shold concerne all diuines, but such dunces as abridge men of their lawfull liberty and care not howe vnprepared they speake to their Auditory Such Sermons I meane as our sectaries preach in ditches

Should we (as you) borrow all out of others, and gather nothing of our selues, our names should bee baffald on euery Bookesellers Stale, and not a Chandlers Mustard-potte but would wipe his mouthe without wast paper. Newe Herringes, newe, we must crye euerytime wee make our selues publique, or else we

nd other
Conuenti-
les when
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tal to ther
pulpits.

shall bee chzistened with a hundzed new titles of Idiotisme. Noz in Poetrie an Arte, whereof there is no vse in a mans whole life, but to describe discontented thoughts and youthfull desires; foz ther is no study, but it dooth illustrate and beautifie. How admirable shine those Diuines about the common mediocrity, that haue tasted the sweete spzings of *Pernassus*.

Encomium
M. Smithi.

Siluer tongu'd Smith whose well tun'd stile hath made thy death the generall teares of the Muses, quaintly couldst thou deuise heauenly Ditties to Apolloes Lute, and teach statly verse to tripit as smoothly, as if *Ouid* and thou had but one soule. Hence alone did it pzoceede, that thou wert such a plausible pulpit man that befoze thou entredst into the rough waies of Theologie, thou refinedst pzeparedst, & purifiedst thy mind with sweet Poetrie. If a simple mans censure may be admitted to speake in an open Theater of opinions, I neuer saw abundant reading better mixt with delight, oz sentences which no man can challenge of pzophane affectation, sounding moze melodious to the eare oz peirceing moze deepe to the heart.

The fruits
of Poetry.

To them that demaunde what fruites, the Poets of our time bzing fozth, oz wherein they are able to pzoue themselues necessarye to the state. Thus I answere. First and fozmost, they haue cleansed our language from Barbarisme and made the vulgar sozt here in London (which is the fountaine whose riuers flow round about England) to aspire to a richer puritie of speach, than is communicated with the Comminaltie of any nation vnder heauen. The vertuous by their pzayses they encourage to bee moze vertuous, to vicious men they are as infernal hags to haunt their ghosts with eternall infamie after death. The Souldier in hope to haue his highe deeds celebzated by their pens, despiseth a whole Armie of perils, & acteth wonders exceeding all humane coniecture. Those that care neither foz God noz the diuell, by their Quills are kept in awe. *Multi famam* (sayth one) *pauci conscientiam verentur.*

Plin. lib. 3.

Let God say what he will, they would be loath to haue the shame of the World. What age will not pzayse immoztall Sir Philip Sidney, whom noble *Salustius* (that thzice singular french Poet) hath famoused: together with Sir Nicholas Bacon Lozd keeper & merrye Sir Thomas Moore, foz the chiefe pillers of our English speach. Not so much but Chaucers Host, Baly in Southwarke, and his wife of Bath, he keeps such a stirre with in his Canterbury

tales &

tales, shalbee talkt of whilst the Bath is vsed, or there be euer a bad house in Southwarke. Gentles it is not your lay-Chronographers, that write of nothing but of Mayors & Sherifs & the deare yeare, & the great frost, that can endowe your names with neuer dated glorie: for they want the winges of choyse wordes to flie to heauen, which we haue: they cannot sweete a discourse, or wrest admiration from men reading, as we can: reporting the meanest accident. Poetrie is the honey of all flowers, the Quintessence of all Sciences, the Marrow of witte, and the verie phrase of Angels: howe much better is it then to haue an elegant Lawier to pleade ones cause, than a stutting Townsman that looseth himselfe in his tale, & doth nothing but make legs: so much it is better for a Nobleman or Gentleman, to haue his honours storie related, and his deeds emblazond by a Poet, than a Citizen.

The dispraise of laie Chronigraphers.

Alas poore Latinlesse Authors, they are so simple they know not what they do: They no sooner spie a new Ballad, and his name to it that compilde it: but they put him in for one of the learned men of our time, I maruell how the Maysterlesse men that set vp their bils in Paules for seruices, and such as paste vp their papers on euerye Post, for Aritmetique and writing Schooles, scape eternitie amongst them, I beleeue both they and the Knight Marshals men, that nayle vp Mandates at the Court gate for anoying the Pallace with filth or making water, if they set their names to the writing, wil shortly make vp the number of the learned mē of our time, & be as famous as the rest. For my part I do challenge no praise of learning to my selfe, yet haue I worne a gowne in the Vniuersitie, and so hath *caret tempus non habet moribus*: but this I dare presume that if any Mecœnas bind me to him by his bountie or extend some solid liberalitie to me worth the speaking of, I will do him as much honor as any Poet of my Beardlesse yeares shall in England. Not that I am so confident what I can do, but that I attribute so much to my thankfull mind aboue others, which I am perswaded would enable me to worke Myracles.

On the contrarie side, if I be euill entreated, or sent away with a Flea in mine eare, let him looke that I will rayle on him soundly: not for an houre or a day, whiles the iniury is fresh in my memorye: but in some elaborate pollished Poem, which I will leaue to the world when I am dead, to be a liuing Image to all ages of his beg-

gerly parsimony & ignoble liberality: & let him (whatsoeuer he be) measure the weight of my words by this booke, where I write *Quicquid in buccam venerit*, as fast as my hãd can trot: but I haue termes (if I be vext) laid in steepe in *Aqua fortis*, & gunpouder that shall rattle through the Skies, & make an earthquake in apesants eares. But case (since I am not yet out of the theame of wrath) that some tired Jade belonging to the presse, whom I neuer wronged in my life, hath named me expressly in print (as I will not to him) & accuse me of want of learning, vpbraiding mee for reuiuing in an epistle of mine the reuerent memorye of Sir Thomas Moore, Sir Iohn Cheeke, Doctor Watson, Doctor Haddon, Doctor Carre, Maister Aschã, as if they were no meat but for his maisterships mouth, or none but some such as the sonne of a ropemaker were worthye to mention them. To shew how I can raile, thus would I beginne to rayle on him. Thou that hadst thy hood turnde ouer thy eares when thou wert a Batcheler for abusing of Aristotle and setting him vpon the Schoolegates painted with Asses eares on his head: Is it anie discredit for me thou great babound, thou Pigmie braggart, thou Pamphelet er of nothing but * Peants, to be censured by thee, thou hast scorned the Prince of Philosophers, thou that thy Dialogues souldst honey for a halpeny, and the choycest Writers extant for cues a peece, that camest to the Logique Schooles when thou wert a freshman and wittst phrases, off with thy Gowne & vntrusse, for I mind to lash thee mightily. Thou hast a Brother haste thou not, student in Alminacks go too Ile stand to it, fathered one of thy bastards (a Booke I mean) which being of thy begetting was set forth vnder his name.

I would tell you in what book it is, but I am afraid it would make his booke sell in his latter daies, which hetherto hath lien dead and beene a great losse to the Printer

Looke at the Chandlers shop, or at the Flaxwiues stall, if you see no tow nor sope wrapt vpon the title page of such a Pamphelt, as Incerti Authoris Iopram.

Gentlemen, I am sure you haue heard of a ridiculous Asse that manye yeares since sould Liers by the great, and wrote an absurd Astrologicall discourse of the terrible Coniunction of Saturne & Iupiter, wherein (as if he had lately cast the heauens water, or beene at the anotomizing of the Skies entrailes in Surgeons hall) he prophecieth of strang wonders to ensue from Stars distemperature, & the vnusuall adultrie of Planets, as none but hee that is Baude to the Celestiall bodies, could euer discry. What expectation there was of it both in Towne & Countrie, the amazement of those times may testifie, and the rather because hee pawned his * credit vppon it in these expresse wordes, If these things fall not out in euerye

poynt

poynt as I haue wrot, let me for euer hereafter loose the credit of my Astronimie. Well so it happened, that he happened not to be a man of his word, his Astronomie broke his day with his creditors and *Saturne* and Iupiter proued honester men then all the World tooke them for: whereupon, the poore Prognosticator was readye to run himselfe through with his Iacobs staffe & cast himselfe headlong from the top of a Globe (as a mountaine) and breake his neck. The whole Vniuersitie hist at him, Tarlton at the Theator made iests of him, and Elderton consumed his ale-crummed nose to nothing, in bearebayting him with whole bundels of ballets. Would you in likly reason geslt it were possible for any shame-swollen toade to haue the spet-proofe face to out-liue this disgrace? It is Deare Brethren, *Viuit imo viuit*, and which is more, hee is a Vicar.

Which at home I wis was worth a dozen of halters at least, for I be not deceiued his father was a Ropemaker.

Poore Slaue, I pittie thee that thou hadst no more grace but to come in my way. Why, could you not haue sat quiet at home, & write Catechismes, but you must be comparing mee to Martin? & crclaime against me for reckoning vp high schollers of worthie memory? *Iupiter ingeniis probat sua numina vatum*, sayth Ouid. *Seque celebrari quolibet ore sinit*. which if it be so I hope I am *Aliquis*, and those men *quos honoris causa nominaui*, are not greater than Gods. Me thinks I see thee stand quiuering and quaking, and euen nowe lift vp thy handes to Heauen, as thanking God my choller is somwhat asswaged: but thou art deceiued, for howe euer I let fall my stile alittle to talke in reason with thee that hast none, I do not meane to let thee scape so.

Thou hast wronge done for my sake (whom for the name I muste loue) T. N. the Maister Butler of Penbrooke hall, and far better scholler than thy selfe (in my iudgement) & one that sheweth more discretion and gouernment, in setting vp a sise of Breade, than thou in all thy whole booke. Why man, think not scorne of him for he hath held thee vp a hundred times, whiles the Deane hath giuen thee correctiõ, and thou hast capt & kneed him (when thou wert hungrie) for a chipping. But thats nothing, for hadst thou neuer bine beholding to him, nor holden vp by him, hee hath a beard that is a better Gentleman than al thy whole Bodie, & a graue countenaunce like Cato, able to make thee run out of thy wits for feare, if he looke sternly vppon thee. I haue read ouer thy Sheepish discourse of the

Lamb of god, & his enemies, & entreated my patience to be good to thee whilst I read: but for all that I could do wth my selfe (as I am sure I may do as much as another man) I could not refraine, but bequeath it to the priuie leafe by leafe as I read it, it was so vglye, dorbellicall and lumpish. Monstrous, monstrous, and palpable, not to be spoken of in a Christian Congregation: thou hast scumd ouer the Schoolemen, and of the froth of their folly made a dish of diuinitie Brewish, which the dogs will not eat. If the Printer haue any great dealings with thee, he were best to get a priuilege betimes, *Ad imprimendum solum*, forbidding all other to sell wast paper but himselfe, or else he will be in a wofull taking. The Lambe of God make thee a wiser Bell-weather thē thou art, or else I doubt thou wilt be driuen to leaue all & fall to thy fathers occupation, which is, to go & make a rope to hang thy selfe. *Neque enim Lex æquior vlla est, quam necis artifices arte perire sua:* & so I leaue thee till a better opportunitie, to be tormented, world without end of our Poets & writers about Londō; whom thou hast called piperlie make-plaies and Make-bates: not doubting but he also whō thou tearmest the vaine Pap-hatchet, will haue a flurt at thee one day: all toyntly driuing thee to this issue, that thou shalt be constrained to go to the chiefe Beame of thy Benifice & there beginning a lamentable speach with *cur scripsi, cū perii*, end with *paruum prauа decent, iuuat inconcessa voluptas*, & so with a trice trusse vp thy life in the string of thy sance-bell. So be it, prappen, inke and paper on their knees, that they may not be troubled with thee any more.

His owne wordes.

Redeo ad vos mei Auditores, haue I not an indifferent pretty vaine in Spurgalling an Asse? If you knew howe extemporal it were at this instant & with what hast it is writen you wold say so. But I wold not haue you think that al this that is set downe here, is in good earnest, for then you go by S. Gyles, the wrong way to Westminster: but onely to shew how for need I could rayle, if I were throughly fired. So ho, Honiger Hanimon, where are you al tihs while, I cannot be acquainted with you: Tell me what do you think of the case, am I subiect to the sin of wrath I write against or no, in whetting my pen on this blocke. I know you would fain haue it so, but it shal not choose but be otherwise for this once. Come on let vs turne ouer a new leafe, and heare what Gluttonie can say for her selfe, for wrath hath spet his poyson, & ful platters do wel after extreame purging.

The

The complaint of Gluttony.

The Romaine Emperours that succeeded Augustus, were exceedingly giuen to this horrible vice, whereof some of them would feed on nothing but the tongues of Pheasants and Nightingales: other, would spend as much at one banquet, as a kings reuenues came to in a yeare, whose excesse I would decypher at large, but that a new Laureat hath sau'd me the labor: who for a man that stands vpon paines and not wit, hath performde as much as any Story dresser may doo, that sets a new English nap on an old Latine Apothegs. It is enough for me to licke dishes heer at home, though I feed not mine eyes at any of the Romane feasts. Much good do it you Maister Diues heere in *London*: for you are he my pen means to dine withall. *Miserere mei*, what a fat churle it is. Why, he hath a belly as big as the round Church in *Cambridge*, a face as huge as the whole body of a base viall, and legs that if they were hollowe, a man might keepe a mill in eyther of them. *Experto crede Roberto*, there is no mast like a Marchants table. *Bona fide*, it is a great mixture, that we haue not men swine as well as beasts, for than we should haue porke that hath no more bones than a pudding, and a side of bacon that you might lay vnder your head in stead of a bolster.

Nature, in England is but plaine Dame, but in Spaine and Italie (because they haue more vse of her than we) she is dubbed a Ladie.

It is not for nothing, that other Countries whom we vp braide with Drunkennesse, call vs bursten-bellied Gluttons: for we make our greedy paunches powdring tubs of beefe, and eate more meate at one meale, than the Spaniard or Italian in a moneth. Good thrifty men, they draw out a dinner with sallets, like a Swartruters sute, and make Madona Nature their best Caterer. We must haue our Tables furnished like Poulters stalls, or as though we were to victuall Noahs Arke againe (wherein there was all sorts of liuing creatures that euer were) or els the good-wife will not open her mouth to bid one welcome. A stranger that should come to one of our *Magnificoes* houses, when dinner were set on the boord, and he not yet set, would thinke the goodman of the house were a Haber dasher of wild-foule, or a Marchant ventarer of dainty meate, that sels commodities of good cheere by the great, & hath Factors in *Arabia*, *Turkey*, *Egipt*, and *Barbarie*, to prouide him of straunge Birdes, *China* Mustard, and odde patterns to make Custards by.

Lord, what a coyle haue we with this Course and that course remouing this dish higher, setting another lower, and taking away the third. A Generall might in lesse space remoue his Campe, than

they stand disposing of their gluttony. And whereto tends all this gurmandise, but to giue sleepe grosse humors to feede on, to corrupt the braine, and make it vnapt and vnweldie for any thing.

The Romane Censors, if they lighted vpon a fat corpulent man, they straight tooke away his horse, and constrained him to go a foote: positiuely concluding, his carkasse was so puft vp with gluttony or idlenesse. If we had such horse-takers amongst vs, and that sufficient swolne Churles, who now ride on their foot-cloathes, might be constrained to carry their flesh budgets from place to place on foote the price of veluet and cloath would fall with their bellies, & the gentle craft (*Alias* the red herrings kinsman) get more & drinke lesse. *Plenus venter mi agit libenter, & plures gula occidit quam gladius.* It is as desperate a peece of seruice, to sleepe vpon a full stomacke, as it is to serue in face of the bullet: a man is but his breath, and that may as well be stopt by putting too much in his mouth at once, as running on the mouth of the cannon. That is verified of vs, which Horace writes of an outragious eater in his time *Quicquid quaesierat ventri donabat auaro*, Whatsoeuer he could rap or rend, he confiscated to his coetous gut. Nay, we are such flesh-eating Saracens, that chaste fish may not content vs, but we delight in the murder of innocent mutton, in the vnpluming of pultery, and quartering of Calues and Oxen. It is horrible and detestable, no godly Fishmonger that can digest it. Report (which our moderners clip stunting Fame) puts me in memory of a notable iest I heard long agoe of Doctor Watson, very conducible to the reproofe of these fleshly minded Belials. He being at supper on a fasting or fish night at least, with a great number of his friendes and acquaintance, there chaunced to be in the company an outlandish Doctor, who when all other fell to such victuals (agreeing to the time as were before them, and there being one ioynt of flesh on the table for such as had weake stomackes, fell freshly to it. After that hunger (halfe conquered) had restored him to the vse of his speach, for his excuse he said to his friend that brought him thither, *Profecto Domine, ego sum malissimus piscator*, meaning by *piscator*, a Fishman: (which is a liberty, as also *malissimus*, that outlandish men in their familiar talke to challenge, at least vse aboue vs, *At tu es bonissimus carnifex*, quoth Doctor Watson, retorting very merily his owne licentious figures vpon him. So of vs may it be said we are *Malissimi pis-*

A rare witte iest of Doctor Watson. Or rather Belly-ales, because al their mind is on their belly.

catores,

catores, but *boniſſimi carnifices*. I would Engliſh the reſt for the edification of the temporalitie, but that it is not ſo good in Engliſh as in Latine: and though it were as good, it would not conuert clubs and clowted ſhoone from the fleſh pots of *Egipt*, to the Pyquant of the Lowe-countries, for they had rather (with the Seruing man) put vp a Supplication to the Parliament houſe, that they might haue a yard of pudding for a penie, than deſire (with the Baker there might bee three ounces of bread ſold for a halfepeny.

The moderation of Fryer Alphonſo, K. Phillips Confeſſor.

Alphonſus King Phillips Confeſſor, that came ouer with him to England, was ſuch a moderate man in his dyet, that hee would feed but once a day, and that time he would feed ſo ſlenderly and ſparingly, as ſcarſe ſerued to keepe life and ſoule together, one night importunately inuited to a ſolemne banquet, for faſhion ſake, he ſate downe among the reſt, but by no entreatie could be drawne to eate any thing: at length fruite beeing ſet on the boord, he reacht one apple out of the diſh, and put it in his pocket, which one marking, that ſat right ouer againſt him, aſkt him *Domine cur es ſolicitus in craſtinum?* Sir, why are you carefull for the morrow? Whereto he anſwered moſt ſoberly, *Imo hoc facio mi amice, vt ne ſim ſolicitus in craſtinum:* No I do it my friend, that I may not be carefull for the morrow: as though his appetite were a whole day contented with ſo little as an apple, and that it were enough to pay the morrowes tribute to Nature.

The ſtrang alteration of the Countye Molines the Prince of Parmas Companion.

Rare and worthy to be regiſtred to all poſterities, is the Countie Molines (ſometime the Prince of Parmaes Companion) altred courſe of life, who being a man that liued in as great pompe and delicatie, as was poſſible for a man to doo, and one that wanted nothing but a kingdome that his heart could deſire. Vpon a day entering into a deepe melancholie by himſelfe, hee fel into a diſcourſiue conſideration, what this world was, how vaine and tranſitorye the pleaſure thereof, and how manie times he had offended God by furfetting, gluttonie, drunkenneſſe, pride, whoredome and ſuch like, and how hard it was for him that liu'd in that proſperitie that he did, not to bee entangled with thoſe pleaſures: whereupon he preſently reſolu'd twixt God and his owne conſcience, to forſake it and all his allurements, and betake himtothe ſeuereſt forme of life vſed in their ſtate. And with that cald al his Souldiers & acquaintance together, and making known his intent vnto-

them, be distributed his liuing & possessions (which were infinite) amongst the poorest of them: & hauing not left himselfe the worth of one farthing vnder heauen, betooke him to the most beggarly new-erected order of the Fryer Capuchines. Their institution is, that they shall possesse nothing whatsoeuer of their owne more then the cloathes on their backes, continually to go bare foote, weare haire shirts, & lie vpon the hard Boords winter & summer time, they must haue no meat, nor aske any but what is giuen them voluntarily, nor must they lay vp from any meale to meale but giue it to the poore, or else it is a great penaltie. In this seuere humilitie liues this deuoute Countie, & hath done this twelue moneth submitting himselfe to all the base drudgerie of the house, as fetching water, making cleane the rest of their chambers, insomuch as he is the Iunior of the order. O what a notable rebuke were his honourable lowlines to succeed in pride, if this prostrat spirit of his were not the seruant of superstition: or he mispent not his good workes on a wrong Faith.

Let but our English belly-gods punish their pursie bodies with this strict penaunce, and professe Capuchinisme but one moneth, & Ile be their pledge they shall not grow so like drie fats as they do. O it will make them iolly long winded to trot vp & downe the dorter-staires, and the water-tankard will keepe vnder the insurrection of their shoulders, the haire shirt will chase whoredome out of their boanes, and the hard lodging on the boardes take the flesh downe a Button hole lower.

But if they might bee induced to distribute all their goodes amongst the poore, it were to be hoped Saint Peter would let them dwell in the suburbs of heauen, whereas otherwise they must keepe aloofe at Pancredge, and cannot come neere the liberties by fiue leagues and aboue. It is your doing (Diotrephes Diuell) that these flat-fed cormorants to damnation, must bung vp all the wealth of the Land in their snaphaunce Bags, and poore Scholers & souldiers wander in backe lanes, and the out-shifts of the Citie with neuer a rag to their backes: But our trust is, that by some intemperance or other, you will turne vp their heeles one of these yeares together, and prouide them of such Vnthrifts to their heyres, as shall spende in one Weeke amongst good Fellowes, what they got by Extortion and Oppression from Gentlemen all their life time.

From

FRom Gluttony in meates, let me discend to superfluitie in drink: a sinne that euer since wee haue myxt our selues with the Low-countries, is counted honourable: but before we knew their lingring warres, was held in that highest degree of hatred that might bee. Thenif we had seena mã go wallowing in the streets, or lene sleeping vnder the bord, we wold haue spet at him as a toade, & cald him foule drunken swine, and warnd al our friends out of his com any: now he is no body that cannot drinke *super nagulũ*, carouse the hunters hoop, qaffe *vpsey freze crosse*, with healths, gloues, mumpes, frolicks, & a thousand such dominiering inuentions. He is reputed a pesaunt & a Booze that will not take his licour profoundly And you shall heare a Caualier of the first feather, a pincocks that was but a Page the other day in the Court, and now is all to be frenchified in his Souldiers sute, stand vppon tearmes with Gods wounds you dishonour me sir, you do me the disgrace if you doe not pledge mee as much as I drunke to you: and in the midst of his cuppes stand vaunting his manhood: beginning euerie Sentence, with when I first bore Armes, when hee neuer bare anye thing but his Lordes Rapier after him in his life. If he haue beene ouer & visited a towne of Garrison as a Trauailer or passenger, hee hath as great experience as the greatest Commaunder & chiefe Leader in England. A mightie deformer of mens manners and features, is this vnnecessarie vice of all other Let him be endued with neuer so many vertues, & haue as much goodly proportion & fauour as nature can bestowe vpon a man: yet if he be thirstie after his owne destruction, and hath no ioy nor comfort, but when hee is drowning his soule in a gallon pot, that one beastly imperfection will vtterlie obscure all that is cõmendable in him: and all his good qualities sinke like lead towne to the Bottom of his carousing cups, where they will lie like lees and dregges, dead and vnregarded of any man.

The complaint of drunkennes.

Drinking supernagulum, a deuise of drinking new come out of Fraunce: which is, after a man hath turnd vp the bottom of he cup, to drop iron his naile & make a perle with that is left which if it shed & hee cannot make stand on, by reason thers too much, hee must drinke againe for his pennance.

Clim of the Clough, thou that vsest to drinke nothing but scalding lead & sulpher in hell, thou art not so gredie of thy night geare. O, but thou hast a foule swallowe, if it come once to carousing of humane blood, but thats but seldome once in seauen yeare, when theres a great execution, otherwise thou art tide at rack and manger, and drinkest nothing but the Aqua vitæ of vengeance all thy life time. The prouerbe giues it forth, thou art a knaue, and therfore I haue more hope thou art some manner of good fellow, let me in-

treate thee since thou hast other iniquities inough to circumuent vs withall) to wipe this sin out of the catalogue of thy subtilties, helpe to blast the Vines that they may beare no more grapes, and sower the wines in the cellars of Marchants storehouses, that our Countreymen may not pisse out all their wit and thrift against the walles.

King Edgars ordinance against drinking

King Edgar, because his subiects should not offend in swilling and bibbing, as they did, caused certaine yron-cups to be chained to euery fountaine and wells side, and at euery Vintners doore with yron pinnes in them, to limit euery man how much he should drinke: and he that went beyond one of those pinnes forfeyted a penny for euery draught. And if Stories were well searcht, I beleeue hoopes in quart pots were inuented to that end, that euery man should take his hoope and no more. I haue heard it iustified for a truth by great personages, that the old Marques of Pisana (who yet liues) drinks not once in seuen yeare: and I haue read of one Andron of *Argos*, that was so seldome thirstie, that hee trauailed ouer the hote burning Sandes of Libia, and neuer dranke. Then why should our coulde Clime bring foorth such fierie throates. Are we more thirstie than Spaine and Italie where the Sunnes force is doubled? The Germaines and Lowe Dutch mee thinkes should be continually kept moyst with the foggie aire and stinking mistes that arise out of their fennie soyle: but as their Countrie is ouerflowen with water, so are their heades alwayes ouer-flowen with Wine, and in their bellies they haue standing Quag-mires and Bogs of English Beere.

The wonderfull abstinence of the marques of Pisana yet liuing.

The priuat lawes amongst drunkards

One of their breed it was that writ the Booke *De Arte bibendi*: a worshipfull treatise, fitte for none but Silenus and his Asse to set foorth: besides that volume, wee haue generall rules & iniunctions, as good as printed precepts, or Statutes set downe by act of Parliament that go from drunkard to drunkard, as still to keepe your first man, not to leaue any flockes in the bottom of the cup, to knock the glasse on your thumbe when you haue done, to haue some shoeing horne to pull on your wine, as a rasher on the coles, or a red herring, to stirre it about with a candels end to make it taste better, & not to hold your peace whiles the pot is stirring.

The eight kinds of drunkennesse,

Nor haue we one or two kinde of Drunkards onelie, but eight kindes. The first is Ape drunke, and he leapes and singes, and hollowes, and daunceth for the heauens: the second is Lion drunke, and he

he flings the pots about the house, calles his Hostisse whore, breaks the glasse windowes with his dagger, and is apt to quarrell with any man that speakes to him: the thirde is Swine drunke, beastye, Lum pish, and sleepie, and cries for a little more drinke, and a fewe more cloathes: the fourth is sheepe drunke, wise in his owne conceipt, when he cannot bring forth a right word, the fift is Mawdlen drunke, when a fellow will weepe for kindnes in the midst of his ale, and kisse you, saying; By God Captaine I loue thee, goe thy waies thou dost not thinke so often of mee as I doe of thee, I would (if it pleased God) I could not loue thee so well as I do, and then hee puts his finger in his eye, and cries: the sixt is Martin drunke, when a man is drunke and drinkes himselfe sober ere he stirre: the seuenth is Coate drunke, when in his drunkennes hee hath no minde but on Lecherye, The eight is Fore drunke, when hee is craftie drunke, as many of the Dutchmen be, which will neuer bargaine but when they are drunke. All these *species* and more I haue seene practised in one Companie at one sitting, when I haue beene permitted to remayne sober amongst them, onelye to note their seuerall humors. Hee that plies any one of them hard, it will make him to write admirable Verses, to haue a deepe casting head, though he were neuer so very a Dunce before.

Gentlemen, all you that will not haue your Braines twise sodden, your flesh rotten with the Dropsie, that loue not to goe in greasie dublets, Stockings out at the heeles, and weare alehouse daggers at your backes, forsweare this slauering brauerie, that will make you haue stincking Breathes, and your bodyes smell like Brewers aprons, rather keepe a snuffe in the bottome of the glasse to light you to bed withall, than leaue neuer an eye in your head to lead you ouer the threshould. It will bring you in your olde age to be companions with none but Porters and Car men, to talk out of a Cage, rayling as drunken men are wont, a hundred boyes wondering about them, and to die sodenly as Fol Long the Fencer did, drinking *Aqua vitæ*. From which (as all the rest) good Lord deliuer Pierce Pennilesse.

The discommodities of drunkennesse.

The nurse of this enormitie (as of all euils) is Idlenes or slouth, which hauing no painefull Prouince to set him selfe a worke, runnes headlong with the raines in his owne hande into all lasciuiousnes & sensualitie that may be. When when they are idle, & know

The complaint of Sloth.

not what to do, saith one let vs go to the tilyard & drinke Rhenish wine. Nay, if a mã knew where a good whorehouse were saith another, it were somwhat like. Nay sayth the third, let vs go to a dicing house or a bowling alley, and there wee shall haue some sport for our money. To one of these three, (at hand quoth pick-purse) your euill Angel ship maister many-headed best conducts them, *Vbi quid agitur* betwixt you and their soules be it, for I am no Drawer, Boxkeeper, or Pander, to bee priuie to their sports. If I were to paint sloth, (as I am not seene in the sweetening) by Saint Iohn the Euangelist I sweare, I would drawe it like a Stationer that I know with his thumb vnder his girdle, who if a man come to his Stall & aske him for a booke, neuer stirs his head or lookes vppon him, but stands Stone still, and speakes not a word: only with his little finger points backwards to his boy, who must bee his interpreter, & so all the day gaping like a dumbe image he sits without motion, except at such times as he goes to dinner or supper: for then he is as quicke as other three, eating sixe times euery day. If I would range abroad, & looke in at sluggards key holes, I should find a number lying a bed to saue charges of ordinaries, in winter when they want fiering, losing halfe a weekes commons together, to keepe them warme in the linnen. And hold you content, this Summer an vnder-meale of an afternoone long doth not amisse to exercise the eyes withall. Fat men & farmers sons that sweat much with eating hard cheese and drinking old wine must haue some more ease than young boyes that take their pleasure all day running vp and downe.

Videlicet, before he come out of his bed, then a set breakfast, then dinner, then afternoons nunchings a supper, & a rere-supper.

Setting iesting aside, I hould it a great disputable Question which is a more euill man, of him that is an idle glutton at home, or a retchlesse vnthrift abroad? The glutton at home doth nothing but engender diseases, pamper his flesh vnto lust, and is good for none but for his own gut: the vnthrift abroad exercises his body at daunting schoole, fence schoole, tennis, and all such recreations: the vintners, the victualers, the dicing houses, and who not, get by him. Suppose he loose a litle now and then at play, it teacheth him wit: & how should a man know to eschew vices, if his own experience did not acquaint him with their inconueniences? *Omne ignotum pro magnifico est*: that villanie wee haue made vassalles in, we admire. Besides, my vagrant reueler haunts plaies, & sharpens his wit with frequenting the companye of Poets; hee emboldens his blushing face by

Which is better of the idle glutton or vagrant vnthrift.

courting

couring faire women on the sodaine, and lookes into allestates, by conuersing with them in publike places. Now tell me whether of these two, the heauie headed gluttonous house doue, or this liuelie wanton yoong Gallant, is like to proue the wiser man, and better member in the Common-wealth. If my youth might not be thought partiall, the fine qualified Gentleman, although vnstaid, should carry it cleane away from the lazie clownish droane.

Sloath in Nobilitie, Courtiers, Schollers, or any men is the chiefest cause that brings them in contempt. For as industrie and vnfatigable toyle raiseth meane persons from obscure houses to high thrones of authority: so Sloath and sluggish securitye causeth proud Lords to tumble from the towers of their starrie discents, and be trod vnder foote of euery inferiour Besonian. Is it the loftie treading of a Galliard, or fine grace in telling of a loue tale amongst Ladies, can make a man reuerenst of the multitude? no, they care not for the false glistering of gay garments, or insinuating curtesie of a carpet Peere: but they delight to see him shine in armour, and oppose himselfe to honourable daunger, to participate a voluntarie penurie with his Souldiers, and relieue part of their wants out of his owne purse. That is the course he that will be popular must take, which if he neglect, and sit dallying at home, nor will be awakt by any indignities out of his loue-dreame, but suffer euerie vpstart groome to defie him, set him at nought, and shake him by the beard vnreuengde, let him straight take orders, and be a Churchman, and then his patience may passe for a vertue: but otherwise, he shall be suspected of cowardise, and not car'd for of any. The onely enemie to Sloath, is contention and emulation; as to propose one man to my selfe, that is the onely myrt our of our Age, and striue to outgoe him in vertue. But this strife must be so tempered, that we fall not from the eagernesse of praise, to the enuying of their persons: for then wee leaue running to the goale of glorye, to spurne at a stone that lies in our way; and so did Atlanto in the middest of her course, stoope to take vp the golden Apple that her enemie scattered in her way, and was out-runne by Hippemenes. The contrarye to this contention and emulation, is securitie, peace, quiet, tranquillitie, when we haue no aduersarye to prie into our actions, no malicious eye, whose pursuing our priuate behauiour, might make vs more vigilant ouer our imperfections, than otherwise we

The effects of sloath.

The meanes to auoyde Sloth.

would be.

That State or Kingdome that is in league with all the world, and hath no forraine sword to vexe it, is not halfe so strong or confirmed to endure, as that which liues euery houre in feare of inuasion. There is a certaine waste of the people for whom there is no vse, but warre: and these men must haue some employment still to cutte them off: *Nam si foras hostem non habent, domi inuenient:* If they haue no seruice abroad, they will make mutinies at home. Or if the affayres of the State be such, as cannot exhale all these corrupt excrements, it is very expedient they haue some light toyes to busie their heads withall, cast before them as bones to gnaw vpon, which may keepe them from hauing leisure to intermeddle with higher matters.

The defence of Playes.

To this effect, the pollicie of Playes is very necessary, howsoeuer some shallow-braind censures (not the deepest searchers into the secrets of gouernment) mightily oppugne them. For whereas the after-noone being idlest time of the day; wherein men that are their own masters, (as Gentlemen of the Court, the Innes of the court & a number of Captaines and Souldiers about London) do wholy bestow themselues vpon pleasure, & that pleasure they deuide (how vertuously it skils not) either into gaming, following of harlots, drinking, or seeing a Playe: is it not then better (since of foure extreames all the world cannot keepe them but they will chooseone) that they should betake them to the least, which is Playes? May what if I proue Playes to be no extreame: but a rare exercise of vertue? First, for the subiect of them (for the most part) it is borrowed out of our English Chronicles, wherein our forefathers valiant acts (that haue line long buried in rusty brasse, and wormeeaten bookes) are reuiued, and they themselues raised from the Graue of Obliuion, and brought to pleade their aged honours in open presence: than which, what can be a sharper reproofe to these degenerate effeminate daies of ours.

How would it haue ioyed braue Talbot (the terror of the French) to thinke that after he had line two hundred yeares in his Tombe, hee should triumph againe on the Stage, and haue his bones new embalmed with the teares of ten thousand spectators at least, (at seuerall times) who in the Tragedian that represents his person, imagine they behold him freshly bleeding.

I will defend it against any Collian, or clubfisted Vsurer of them all, there is no immortalitie, can be giuen a man on earth like vnto playes. What talke I to them of immortalitie, that are the only, vndermmers of honour, & do enuie anye man that is not spring vp by base brokerie like themselues. They care not if al the ancient houses were rooted out, so that like the Burgomasters of the Low-countries they might share the gouernment amongst them as states, & be quarter-maisters of our Monarchie. All Artes to them are vanitie, & if you tel them what a glorious thing it is to haue Henry the fifth represented on the stage leading the French king prisoner, & forcing both him & the Dolphin to sweare fealtie. I but (will they say) what do we get by it? Respecting neither the right fame that is due to true Nobilitie deceased, nor what hopes of eternitie are to be proposed to aduentrous minders, to encourage them forward, but onely their execrable luker, and filthy vnquenchable auarice.

They know when they are dead they shall not be brought vppon the Stage for any goodnes, but in a merriment of the Vsurer & the diuell, or buying armes of the Herald, who giues them the Lion without tongue, taile, or tallents, because his maister whom he must serue is a townseman, and a man of peace, and must not keepe any quarrelling beasts to annoy his honest neighbours.

In Plaies, all counsonages, all cunning drifts ouer-guilded with outward holynes, al strategems of warre, all the cankaro-wormes that breede on the rust of peace, are most liuely anatomized: they shew the ill successe of treasō, the fall of hastie climers, the wretched end of vsurpers, the miserie of ciuell dissention, and how iust God is euermore in punishing of murther. And to proue euery one of these allegations, could I propound the circumstances of this play, and that playe, if I ment to handle this Theame otherwise than *obiter*. What should I say more? they are sowr pils of reprehension wrapt vp in sweet words. Whereas some petitioners of the counsell against them obiect, they corrupt the youth of the Citie, & withdraw prentises from their worke, they hartily wish they might bee troubled with none of their youth nor their prentises: for some of them (I meane the ruder Handicrafts Seruants) neuer come abroad, but they are in daunger of vndoing: and as for corrupting them when they come, thats false, for no Play they haue encourageth any man to Tumults or rebellion, but layes before such the halter

The vse of Playes.

The confutation of Citizens against Players.

and the gallowes; or praiseth or approueth pride, lust, whoredome, prodigality, or drunkennes, but beates them downe vtterly. As for the hindrance of Trades and Crades of the Citie by them, that is an Article foysted in by the Vintners, Alewiues, and Victuallers, who surmise if there were no Playes, they should haue all the company that resort to them, lye bowzing and beere-baiting in their houses euery after-noone. Nor so, nor so, good brother bottle-ale, for there are other places besides where money can bestow it selfe: the signe of the smocke will wipe your mouth cleane? and yet I haue heard yee haue made her a tenant to your tap-house. But what shall hee doo that hath spent himselfe? where shall hee haunt? Faith, when Dice, Lust, and Drunkennes, and all haue dealt vppon him, if there be neuer a Playe for him to goe to for his penie, he sits melancholye in his Chamber, deuising vpon felonie or treason, and how he may best exalt himselfe by mischiefe.

In Augustus time (who was the Patron of all wittye sports) there happened a great Fraye in Rome about a Player, insomuch as all the Citie was in an vproare: whereupon, the Emperour (after the broyle was somwhat ouer blowne) calde the Player before him and askt what was the reason that a man of his qualitye, durst presume to make such a brawle about nothing. Hee smilingly replide, It is good for thee *O* Cæsar, that the peoples heads are troubled with brawles and quarrels about vs & our light matters: for otherwise they would looke into thee and thy matters. Read Lipsius any prophane or Christian Polititian, and you shall find him of this opinion. Our Players are not as the players beyond sea, a sort of squirting baudie Comedians, that haue whores and common Curtizens to playe womens partes, and for beare no immodest speech, or vnchast action that may procure laughter, but our Scoane is more stately furnisht than euer it was in the time of Roscius, our representations honourable, and full of gallant resolution, not consisting like theirs of Pantaloun, a whore and a zany, but of Emperours, Kings and Princes: whose true Tragedies (*Sophoeleo cothurno*) they do vaunt.

A players witty answere to Augustus.

A comparison twixt our Players and the Players beyond the Sea.

The due commendacies of Ned Allen.

Not Roscius or Æsope those admyred tragedians that haue liued euer since before Christ was borne, could euer performe more in action, than famous Ned Allen. I must accuse our Poets of sloth and partialitie that they will not boast in large impressions what

what worthie men (aboue all Nations) England affords. Other Countries cannot haue a Fidler breake a string, but they will put it in print, & the old Romans in the writings they published, thought scorne to vse any but domesticall examples of their owne hom-bred Actors, Schollers, & Champions, and them they would extoll to the third & fourth generation: Coblers, Tinkers, Fencers, none escapt them but they mingled them all in one gallimafrey of glorie.

Here I haue vsed a like Method, not of tying my selfe to mine owne Countrie, but by inlisting in the experience of our time: & if I euer write any thing in Latin (as I hope one day I shall) not a man of any desert here amongst vs, but I will haue vp, *Tarlton*, Ned Allen, Knell, Bentlie, shal be made knowne to *France*, *Spaine* and *Italie*: & not a part that they surmounted in more than other, but I will there note and set downe with the manner of their habites and Attyre.

The seuenth and last complaint of Lecherie.

The child of Sloath is Lecherie, which I haue plac'd last in my order of handling: a sinne that is able to make a man wicked that should describe it, for it hath more starting holes, than a siue hath holes, more Clients than Westminster-hall, more diseases than *Newgate*. Call a Leete at Bishopsgate, and examine how euery second house in Shorditch is maintayned: make a priuie search in Southwarke, and tell mee how many Shee-Inmates you finde: nay, go where you will in the Suburbes, and bring mee two virgins that haue vowed chastitie, and Ile build a Nunnerie.

Westminster, Westminster, much maydenhead hast thou to answere for at the day of Iudgement, thou hadst a Sanctuarie in thee once, but hast few Saints left in thee now. Surgeons and Apothecaries, you knowe what I speake is true, for you liue (like Sumners) vpon the sinnes of the people, tell mee, is there any place so lewde as this Lady London? not a Wench sooner creepes out of the shell, but she is of the religion. Some wiues will sow mandrake in their gardens, and crosse-neighberhood with them is counted good fellowship.

The Court I dare not touch, but surely there (as in the Heauens) be many falling Starres, and but one true Diana. *Consuetudo peccandi, tollit sensum peccati.* Custome is a Law, & Lust holdes it for a Lawe, to liue without Lawe. Lais that had so many Poets to her Louers, could not alwayes preserue her beauty with their

praysles. Marble will weare away with much raine: Gold will rust with moist keeping: and the richest garments are subiect to Times Moath-frets, Clitemnestra that slew hir husband to enioy the Adulterer Ægistus, and bathde hir selfe in Milke euery day to make hir yoong againe, had a time when shee was ashamed to viewe hir selfe in a looking glasse, & hir body withered, hir mind being greene. The people pointed at hir for a Murtherer, yoong children howted at her as a Strumpet, : shame, Misery, sicknes, beggery, is the best end of vncleanesse.

Lais, Cleopatra, Helen, if your Time hath any such noble lord Warden of the Witches and Juglers, I commend them with the rest of our vncleane sisters in Shorditch, the Spittle, Southwarke, Westminster, and Turnbull streete, to the protection of your Potershipe: hoping you will speedily carry them to hell, there to keepe open house for all yoong Diuels that come, and not let our ayre be contaminated with their six-pennie damnation any longer.

Your Diuelships

bounden execrator,

Pierce Penilesse.

A Supplication call'st thou this, (quoth the knight of the post) it is the maddest Supplication that euer I sawe, me thinks thou hast hanled all the seuen deadly sinnes in it, and spared none that exceeds his limets in any of them. It is well done to practise thy wit, but (I beleeue) our Lord will cun thee little thanks for it.

The worse for me (quoth I) if my destinie be, such to loose my labour euery where, but I meane to take my chaunce be it good or bad. Well, hast thou any more that thou wouldest haue mee to do (quoth he?) Onely one sute (quoth I) which is this, that sith opportunitie so conueniently serues, you would acquaint mee with the State of your infernall Regiment: and what that Hell is, where your Lord holds his throne; whether a world like this, which spirits like outlawes do inhabit, who being banisht from heauen, as they are from their Countrie, enuy that any shall bee more happy than they: and therefore seeke all meanes possible that wit or Art may inuent, to make other men as wretched as themselues: or whether it be a

place

place of horror, stench, and darknes, where men see meat but can get none, or are euer thirstie and ready to swelt for drinke, yet haue not the power to tast the coole Streames that runne hard at their feet: where (*permutata vicissitudine*) one Ghost torments another by turnes, and hee that all his life time was a great fornicator, hath all the diseases of lust continually hanging vpon him, & is constrained (the more to augment his misery) to haue congresse euery houre with hags & old witches, and he that was a great drunkard on earth hath his penance assigned him, to carouse himselfe drunke with dish water and vineger, and surfet foure times a day with sower Ale and small Beere: as so of the rest, as the Vsurer to swallow moulten Gold, the Glutton to eat nothing but Toades, and the Murtherer to be still stabd with Daggers, but neuer die: or whether (as some Phantasticall refiners of Philosophie will needs perswade vs) hell is nothing but Error, and that none but Fooles and Idiots and Mechanicall men that haue no Learning shall be damned: of these doubts if you will resolue me, I shall thinke my selfe to haue profited greatly by your company.

He hearing me so inquisitiue in matters aboue humane capacitie, entertayned my greedy humor with this answere. "Poets and Philosophers that take a pride in inuenting newe opinions, haue sought to renoume their wits by hunting after strange conceits of Heauen and Hell, all generally agreeing, that such places there are, but how inhabited, by whome gouerned, or what betides them that are transported to the one or other, not two of them iumpe in one tale. We that to our terror and griefe do know their dotage by our sufferings, reioyce to thinke how these silly flies play with the fire that must burne them.

But leauing them vnto the Labyrinth of their fond curiositie, shall I tell thee in a word what hell is? It is a place where the soules of vntemperate Men and ill Liuers of all sorts are detayned and imprisoned till the generall Resurrection, kept and possessed chiefly by Spirits, wholye like Souldiers in Garrison ready to be sent about any Seruice into the world whensoeuer Lucifer their Lieftenant Generall pleaseth. For the situation of it in respect of heauen, I can no better compare it then to *Callis* & *Douer*: for as a man standing vpon *Callis* sands may see men walking on *Douer* Cliffes, so easily may you discerne heauen frō the farthest part of hel, & behold

the melodie and motions of the Angels and Spirits there resident, in such perfect manner, as if you were amongst them, which how it worketh in the mindes and soules of them that haue no power to apprehend such felicitie, it is not for mee to intimate, because it is preiudiciall to our Monarchie.

"I would be sorrie (quoth I) to importune you in any matter of secrecie: yet this I desire, if it might be done without offence, that you would satisfie mee in full sort and according to truth, what the Diuell is whom you serue: as also how hee began, and how farre his power and authoritie extends."

"Persie, beleeue me thou shriuest me very neere in this latter demaund, which concerneth vs more deepely than the former, & may worke vs more damage than thou art aware of: yet in hope thou wilt conceale what I tell thee, I will laye open our whole estate plainly and simply vnto thee as it is: but first I will begin with the opinions of former times, and so hasten forward to that *manifestum verum* that thou seekest. Some men there bee that building too much vpon reason, perswade themselues that there are no Diuels at all; but that this word *Dæmon*, is such another morall of mischiefe, as the Poets Dame Fortune is of mishap, for as vnder the fiction of this blind Goddesse wee ayme at the folly of Princes and great men in disposing of honours, that often times preferre fooles and disgrace wise men, and alter their fauours in turning of an eye, as Fortune turnes her wheele: so vnder the person of this old Gnathonicall companion called the Diuell, we shrowd all subtiltie masking vnder the name of simplicitie, all painted holynes deuouring widowes houses, all gray headed Foxes clad in sheepes Garments, so that the diuel (as they make it) is onely a pestilent humor in a man, of pleasure, profit, or policie, that violently carries him away to vanitie, villanie, or monstrous hypocrisie: vnder vanitie I comprehend not onely all vaine Arts and studies whatsoeuer, but also dishonourable prodigalitie, vntemperate venerie, and that hatefull sinne of selfe-loue, which is so common amongst vs: vnder villanie I comprehend murder, Treason, Theft, Cousonage, Cut-throat couetise, and such like: lastly vnder hypocrisie, all Machiauilisme, Puritanisme, and outward glosing with a mans enemie, and protesting friendship to him that I hate, and meane to harme: all vnderhand cloaking of bad actions with common-wealth pretences, and finally

ly all Italionate conueyances, as to kill a man, and then mourne for him, *quasi vero* it was not by my consent, to bee a slaue to him that hath iniured me, and kisse his feete for opportunitie of reuenge, to be seuere in punishing offendors, that none might haue the benefit of such meanes but my selfe, to vse men for my purpose and then cast them off, to seeke his destruction that knowes my secrets: and such as I haue imployed in any Murther or Strategem, to set them priuily together by the eares, to stab each other mutually for feare of bewraying me: or if that faile, to hire them to humor one another in such courses, as may bring them both to the gallowes. These and a thousand more such sleights hath hypocrisie learned by trauailing strange Countries. I will not say thee puts them in practise here in England, although there bee as manye false brethren and crafty-knaues here amongst vs, as in any place: witnes the poore Miller of Cambridge, that hauing no roome for his hen-loft, but the Testor of his bed, and it was not possible for any hungrie Poulters to come there, but they must stand vpõ the one side of it & so not steale thẽ but with great hazard, had in one night notwithstanding (when he and his wife were a snoring) all the whole progenie of their Pullery taken away, and neither of them heard any sturring: it is an old trick, but what of that, we must not stand vpon it, for we haue grauer matters in hand, then the stealing of hens. Hypocrisie I remember was our Text, which was one of the chiefe morall Diuels our late Doctors affirme to be most busie in these dayes, and busie it is in trueth more than any Bee that I know: nowe you talke of a Bee, Ile tell you a tale of a Battle-dore.

The Beare on a time being chiefe burgomaster of all the beasts vnder the Lyon, gan thinke with himselfe how he might surfet in pleasure, or best husband his authoritie to enlarge his delight & contentment. With that he begã to pry & to smel through euery corner of the Forrest for praye, to haue a thousand imaginations with himselfe what daintie morsell hee was mayster of, & yet had not tasted: whole heardes of sheepe had he deuoured, and was not satisfied: fat Oxen, Haylers, Swine, Calues, and yoong Kiddes were his ordinarie viands: he longed for Horse-flesh, and went presently to a medowe where a fat Camell was grazing, whom fearing to encounter with force because he was a huge beast and well shod, he thought to betray vnder the colour of demanding homage, hoping that as he

should stoope to doo him truage, he might seaze vpon his throat and stifle him before he should be able to recouer himselfe from his false embrace; but therein he was deceiued: for comming vnto this stately Beast with this imperious message, in stead of doing homage vnto him, he lifted vp one of his hindmost heeles, and stroake him such a blowe on the forehead that he ouerthrew him. Thereat not a little mou'd and enrag'd, that he should be so dishonoured by his inferiour as he thought, he consulted with the ape how he might be reuenged.

The Ape abhorring him by nature, because he ouer-looke him so Lordly, and was by so many degrees greater than he was, aduised him to digge a pit with his pawes right in the way where this big boand Gentleman should passe, that so stumbling and falling in, he might lightly skip on his back, and bridle him, and then be come and seaze on him at his pleasure. No sooner was this perswaded, than performed: for enuie that is neuer idle, could not sleepe in his wrath, or ouer-slip the least opportunity, till hee had seen the confusion of his enemie. Alas goodly creature, that thou mightest no longer liue. What auaileth thy gentlenes, thy prowesse, or the plentifull pasture, wherein thou wert fed: since malice triumphs ouer al thou commaundest? Well may the Pule rise vp in armes, and the Asse pray at the Authors of thy death: yet shall their furie be fatall to themselues, before it take hold on these Traitours. What needeth more words? the deuourer feedes on his captiue, and is gorged with blood. But as auarice and cruelty are euermore thirsty, so fard it with this hungry Vsurper: for hauing flesht his ambition with this treacherous conquest, he past a long through a groue, where a Heard of Deare weare a ranging: whom when he had stedfastly surueyed from the fattest to the leanest, he singled out one of the fairest of the company, with whom he meant to close vp his stomack in stead of cheese: but because the Wood-men were euer stirring there-about, and it was not possible for one of his coat, to commit such outrage vndescried, and that if he were espied, his life were in perill: though not with the Lyon, whose eyes he could blind as hee list, yet with the lesser sort of the brutish Comminaltie, whom no flattery might pacifie. Therefore he determined slily and priuily to poyson the streame where this iolly Forrester wonted to drinke, and as he determined so he did: whereby it fell out, that when the

Sunne

Sunne was ascended to his height, and all the nimble Citizens of the Wood betooke them to their Laire, this youthfull Lord of the Lawnds, all faint and malecontent (as propheeying his neere approching mishap by his languishing) with a lazie wallowing pace, straied aside from the rest of his fellowship, and betooke him all carelesly to the corrupted fountaine that was prepared for his Funerall.

Ah, woe is me, this poison is pittilesse. What need I saye more, since you knowe it is death with whom it encounters. And yet cannot all this expence of life, set a period to insatiable Murther: but still it hath some Anuile to worke vppon, and ouer-casts all opposite prosperitye, that may any way shadow his glorye.

Too long it were to rehearse all the practises of this sauadge blood-hunter, how he assailed the Unicorne as he slept in his den, and tore the Heart out of his breast ere he could awake: how hee made the lesser beasts lye in waite one for the other, and the Crocodyle to coape with the Basiliske, that when they had enterchangeably weakened each other, he might come and insult ouer them both as hee list. But these were iesser matters, which daily vse had worne out of mens mouthes and he himselfe had so customable practise, that often exercise had quite abrogated the opinion of sinne, and impudencie throughly confirmed an vndaunted defiance of vertue in his face. Yet newfangled lust, that in time is weary of welfare, and will bee as soone cloyed with too much ease and delicacie, as Pouerty with labour and scarcity, at length brought him out of loue with this greedy bestiall humour: and now hee affected a milder varietye in his dyet: hee had bethought him what a pleasant thing it was to eate nothing but honye a nother while, and what great store of it there was in that Countrey.

Now did hee cast in his head, that if hee might bring the Husbandmen of the soyle in opinion, that they might buy honey cheaper, than beeing at such charges in keeping of Bees, or that those Bees which they kept, were most of them Droanes, and what should such idle Drones doe with such stately Hyues or ly sucking at such pretious homy-combes; that if they were tooke away from them, & distributed equally abroad they would releeue a great many of painfull labourers that had need of them, and would continually liue seruiceable at their commaund, if they might enioy such a

benefit. May more, let them giue Waspes but onely the waxe, and dispose of the honey as they thinke good, and they shall humme and buze a thousand times lowder than they, and haue the hiue fuller at the yeares end (with yoong ones I meane) than the Bees are wont in ten yeare.

To broach this deuice, the Fore was addrest like a sheepheards dogge, & promisd to haue his Pattent sealed to be the kings Poulterer for euer, if he could bring it to passe. Faith, quoth he, and Ile put it in a venter, let it hap how it will. With that he grew in league with an old Camelion that could put on all shapes, and immitate any colour, as occasion serued, & him he addrest sometime like an Ape to make sport, and then like a Crocodile to weepe, sometime like a Serpent to sting, and by and by like a Spaniell to fawne, that with these sundrie formes (applyde to mens variable humors) hee might perswade the world hee ment as hee spake, and onely intended their good, when he thought nothing lesse. In this disguise these two deceiuers went vp & downe, and did much harme vnder the habite of Simplicitie, making the poore silly swaines beleeue they were cunning Phisitions, and well seene in all Cures, that they could heale any Maladie though neuer so daungerous, and restore a man to life that had beene dead two dayes onely by breathing vpon him: aboue all thinges they perswaded them, that the honey that their Bees brought foorth was poysonous and corrupt, by reason that those floures and hearbes out of which it was gathered and exhaled, were subiect to the infection of euery Spider and venimous Canker, and not a loathsome toade (how detestable so euer) but repolde himselfe vnder their shadowe, and lay sucking at their rootes continually: whereas in other Countries, no noysome or poysonous creature might liue, by reasō of the imputed goodnes of the soyle, or carefull diligence of the Gardeners aboue ours, as for Example, Scotland, Denmarke, and some more pure Partes of the Seauenteene Prouinces.

These perswasions made the good honest husbandmen to pause, and mistrust their own wits very much in nourishing such daungerous Animals, but * yet I know not how antiquitie and custome so ouer-rulde their feare, that none would resolue to abandon them on the sodaine, till they saw a further inconuenience: whereby my two cunning Philosophers were driuen to studie Galen a new, & seeke

out

out ſplenatiue ſimples to purge their popular patients of the opinion of their old traditions and cuſtomes: which how they wrought with the moſt part that had leaſt wit, it were a woꝛld to tell. Foꝛ now nothing was Canonicall but what they ſpeake, no man would conuerſe with his wife, but firſt aſkt their aduiſe, noꝛ pare his nailes noꝛ cut his beard without their preſcription: ſo ſenceleſſe, ſo wauering is the light vnconſtant multitude, that will daunce after euery mans pipe, and ſooner prefer a blind harper that can ſqueake out a new hoꝛne-pipe than Alcinouſoꝛ Apolloes varietie, that imitates the right ſtraines of the Doryan melodie. I ſpeake this to amplifie the nouell folly of the headlong vulgar, that making their eyes & eares vaſſails to the legerdemaine of theſe iugling Mountbanks, are preſently drawne to contemne Art and Experience in compariſon of the ignoꝛance of a number of audacious idiots. The Foxe can tell a faire tale, and couers all his knauery vnder conſcience, and the Camelion can addreſſe himſelfe like an Angell whenſoeuer hee is diſpoſed to woꝛke miſchiefe by myꝛacles: but yet in the end their ſecret driftes are layde open, and Linceus eyes that ſee through ſtone walles haue made a paſſage in the cloſe Couerture of their Hypocriſie.

Foꝛ one day, as theſe two Deuiſers were plotting by themſelues how to driue all the Bees from their honey combes, by putting woꝛmwood in their Hiues, and ſtrewing Henbane and Rue in euery place where they reſoꝛt: a Flie that paſt by, and heard all their talk, ſtomaking the Foxe of old foꝛ that he had murdred ſo many of his kindred with his flayl-driuing taile, went preſently and buzd in Lincius eares the whole purpoſe of their malice, who awaking his hundred eyes at theſe vnexpected tidings, gan purſue them whereſoeuer they went, and trace their intents as they proceeded into euery action, ſo that ere halfe their baytes were caſt foꝛth they were apprehended and impriſoned and all their whole Counſaile detected. But long ere this, the Beare impatient of delayes and conſumed with an inward griefe in himſelfe, that he might not haue his will of a fat Hind that outran him, he went into the woods all melancholy, and there died foꝛ pure anger: leauing the Foꝛ and the Camelion to the deſtiny of their deſert, and mercy of their Iudges. How they ſcape I know not, but ſome ſay they were hanged, and ſo wee leaue them.

"How likest thou of my Tale Friend, Persie? haue I not described a right earthly Diuell vnto thee in the discourse of this bloody Beare? Or canst thou not attract the true Image of Hypocrisie, vnder the discription of the Fox and the Camelion?"

"Yes very wel (quoth I) but I would gladly haue you returne to your first subiect, since you mooued doubts in my mind, which you haue not yet discust."

"Of the sundrie opinions of the Diuell thou meanest, and them that imagine him to haue no existence, of which sort are they that first inuented the prouerbe, *Homo homini Dæmon*: meaning thereby that, that power which we cal the Diuell, & the ministring spirits belonging to him & to his kingdom, are tales & fables, and were hag-bearers to scarre boyes: and that there is no such essence at all, but only it is a terme of large content, describing the rancor, grudge, and bad dealing of one man toward another: as namely, when one friend talkes with another subtilly, & seeke to diue into his cõmoditie, that he may depriue him of it craftely: when the sons seeks ꝑ death of the father, that he may be infeoffed in his welth: & the stepdame goes about to make away her sonne in lawe, that her children may inherit: when brothers fall at iarres for portions, and shall by open murther or priuie conspiracie, attempt the confusion of each other onely to ioyne house to house, & vnite two liuelyhoods in one: when the seruant shall rob his maister, and Men put in trust start away from their oathes and bowes they care not how.

In such cases and manye more, may one man be sayd to be a Diuell to another, and this is the second opinion. The third is that of Plato, who not onely affirmeth that there are diuels, but deuided them into three sorts euery one a degree of dignitie aboue the other, the first are those, whose bodies are compact of the purest airie Element, combined with such transparrant threeds, that neither they do partake so much fire as should make them visible to sight, or haue any such affinitie with the earth, as they are able to be prest or tought: and thyse he setteth in the hiest incomprehensible degree of heauen. The second, he maketh these whom Apuleius doth call reasonable creatures, passiue in mind, & eternall in time, being those Apostata spirits that rebelled with Belzebub: whose bodies, before their fal, were bright & pure all like to the former; but after their transgression, they were obscured with a thicke airie matter, & euer after assig-

ned

ned to darknes: the third, he attributes to those men, that by some diuine knowledg or vnderstanding, seming to aspire aboue mortalitie, are called *Damona* (that is) Gods: for this word *Damon* containeth either, & Homer in euery place doth vse it, both for that omnipotent power that was before all things, & the euill spirit that leadeth men to error: so doth Syrianus testifie that Plato was called *Damon*, because he disputed of deepe common-wealth matters, greatly auayleable to the benefit of his Countrie: and also *Aristotle* because he wrot at large of all things subiect to mouing & sence. Then belike (quoth I) you make this word *Damon*, a capeable name of Gods, of men and of Diuels, which is farre distant from the scope of my demaund: for I doe onelye enquire of the Diuell, as this common appellation of the Diuell, signifieth a malignant Spirit, enemie to Mankind, and a hater of God and all goodnes. Those are the second kind (said he) vsually termed detractors or accusers that are in knowledge infinit, insomuch as by the quicknes of their wits, and agreeable mixtures of the Elements, they so comprehende those seminarie vertues to men vnknown, that those things which in course of time, or by growing degrees nature of it selfe can effect. They by their Art and skill in hastening the workes of nature, can contriue & compasse in a moment, as the Magitians of Pharao, who whereas nature not without some interposition of time, & ordinarye causes of conception bringes foorth Frogs, Serpents, or any liuing thing else, they without all such distance of space, or circumscription of season euen in a thought alloone as their K. commanded, couered the land of Ægipt with this monstrous increase. Of the originall of vs Spirits, the Scripture most amply maketh mention, namely that Lucifer (before his fall) an Angel, was a cleere body compact of the purest & brightest of the ayre, but after his fall, he was vailed with a grosser substance, & tooke a new forme of darke & thicke ayre, which he still retaineth. Neither did he onely fall, when he strone with Michael, but drew a number of Angels to his faction, who ioint partakers of his proud reuoult, were likewise partakers of his punishment, and all thrust out of heauen together by one iudgement: whoeuer since doe nothing but wander about the Earth, and tempt and enforce fraile men to enterprise all wickednesse that maye bee, and commit most horrible and abhominable thinges against God. Maruell not that I discouer so much of our Estate vnto thee:

for the scripture hath more than I mention, as Saint Peter where he saith that God spared not his Angels that sinned. And in another place where he saith, that they are bound with the chaines of darknes, & throwne headlong into hell: which is not ment of any locall place in the earth, or vnder the waters: for as *Austin* affirmeth, we do inhabite the region vnder the moone, & haue the thicke aire assigned vs as in a prison, from whence we may with small labor cast our nets where we list: yet are we not so at our disposition but that we are still cõmanded by Lucifer (although we are in number infinite (who retaining that pride wherewith he arrogantly affected the maiestie of god, hath stil his ministring angels about him, whom he imploies in seuerall charges to seduce & deceiue as him seemeth best: as those spirits which the Latins cals Iouios and Antemeridianos, to speake out of the Oracles, and make the people worship them as gods, when they are nothing but deluding diuels that court to haue a false Deitie ascribed vnto them, and draw men vnto their loue by wonders & prodigies, that else would hate them deadly, if they knew their malevolence and enuie. Such a monarchizing spirit it was, that said to Christ, If thou wilt fall down & worship me, I will giue thee all the kingdoms of the earth. and such a spirit it was that possest the Libian Sapho, and the Emperor Diocletian, who thought it the blessedst thing that might bee, to be called God. For the one being wearie of humane honour, and inspired with a supernaturall folly, taught little birds that were capable of speach, to pronounce distinctly *magnus Deus Sapho*, that is to say A great God is Sapho: which wordes when they had learned readily to caroll, & were perfect in their note, he let them fly at random, that so dispersing themselues euery where, they might induce the people to account of him as a God. The other was so arrogant, that he made his Subiects fall prostrate on their faces, and lifting vp their hands to him as to heauen, adore him as omnipotent.

The second kind of Diuels which hee most implopeth, are those Northerne Martij, called the spirits of reuenge, and the authors of Massacres, and seedesmek of mischiefe, for they haue commission to incense men to rapines, Sacriledge, theft, murther, wrath, fury, and all manner of cruelties, & they commaund certain of the Southerne Spirits (as slaues) to wait vpon them, as also great Arioch, that is tearmed the spirit of reuenge.

These know how to dissotiate the loue of brethren, and to breake wedlocke bands with such violence that they may not be united, and are predominant in many other domesticall mutinies: of whom if thou list to heare more, read the 39. of Ecclesiasticus. The Prophet Esay maketh mention of another Spirit sent by God to the *Egiptians*, to make them stray and wander out of the way, that is to say, the Spirit of lying, which they call Bolychym. The Spirits that intise men to glutton and lust, are certain watry spirits of the West, and certaine Southerne Spirits as Nefrach & Kelen, which for the most part prosecute vnlawfull loues, and cherish all vnnaturall desires: they wander through Lakes, Fish ponds and Fennes, and ouerwhelme ships, cast boates vpon Ankers, and drowne men that are swimming: therefore are they counted the most pestilent, troublesome, and guilefull Spirits that are: for by the helpe of Altynacha spirit of the West, they will raise stormes, cause earthquaks, whirlwinds, raine, haile or snow in the clearest day that is: & if euer they apeare to any man, they come in womens apparell. The spirits of the ayre will mix themselues with thunder & lightning, and so infect the clime where they raise any tempest, that suddenly great mortalitie shall ensue to the Inhabitants from the infectious vapors which arise from the motions: of such S. Iohn maketh mention in the 9. of the Apocalips: their patron is Mereris, who beareth chiefe rule about the middle time of the day. The Spirits of the fire haue their mansions vnder regions of the moone, that whatsoeuer is committed to their charge they may there execute, as in their proper confistory, from whence they cannot start. The spirits of the earth keepe for the most part in Forrests and woods, and do hunters much noyaunce, & somtime in the broad fields where they lead trauellers out of the right way, or fright men with deformed apparitions, or make them run mad through excessiue melancholy like *Aiax Telamonius* & so proue hurtfull to themselues, & dangerous to others: of this number the chiefe are Saniaab & Achymael spirits of the east that haue no power to do any great harm, by reason of the vnconstancy of their affections. The vnder-earth spirits are such as lurke in dens & litle cauerns of the earth & hollow creuises of mountains, that they may diue into the bowels of the earth at their pleasure: these dig mettals, & watch treasures, which they continualy transport from place to place, that none shold haue vse of them: they raise winds that vo-

mit flames, and shake the foundation of buildings, they dance in rounds in pleasant launds, and greene medowes, with noises of musicke and minstrelsie, and vanish away when any comes neere them: they will take vpon them any similitude but of a woman, and terrifie men in the likenes of dead mens ghostes in the night time: and of this quality and condition the Necromancers hold Gazel, Fegor, and Anarazel, Southern spirits to be. Besides, there are yet remaining certaine lying spirits (who although all be given to lye by nature) yet are they more prone to that vice, than the rest, being named Pythonists of whom Apollo comes to be called Pytheus: they haue a prince as well as other spirits, of whom mention is made in the 3. booke of kings, when he saith he will be a lying spirit in the mouth of all Ahabs prophets: from which those spirits of iniquity do little differ, which are called the vessels of wrath, that assist Belial (whom they interpret a spirit without yoke or controuler) in all damnable deuises and inuentions Plato reports them to be such as first deuised cards & dice, and I am in the minde, that the Monke was of the same order, that found out the vse of Gunpouder, & the engins of war thereto belonging. Those that write of these matters, call this Belial Chodar of the East, that hath all witches & conturors spirits vnder his iurisdiction, and giues them leaue to helpe Juglers in their tricks, & Simon Magus to do miracles; alwaies prouided they bring a soule home to their master for his hyre. Yet are not these al, for ther are spirits called spies & tale carriers, obedient to Ascaroth, whom the Greeks call Daimona, & S. Iohn *The accuser of the brethren*: also tempters, who for their interupting vs in al our good actions, are cald our euill Angels. Aboue all things they hate the light & reioyce in darkenesse, disquieting men maliciously in the night and sometimes hurt them by pinching them or blasting them as they sleep, but they are not so much to be dreaded as other spirits, because if a man speake to them, they flee away & will not abide. Such a spirit Plinius Secundus telleth of, that vsed to haunt a goodly house in Athens that Athenadorus hired; & such another Suetonius describeth to haue long houered in Lamianus Garden where Caligula lay buried, who for because he was onely couered with a few clods, & vnfrequently thrown amongst the weeds, he merueilously disturbed the owners of the garden, and would not let them rest in their beds, til by his sisters returned from

banish-

ment, he was taken vp, & intoombed solemnly. Pausanias auoucheth (amongst other experimentes) that a certaine spirit called Zazilus doth feed vpon deade mens corses, that are not deeply interred in the earth as they ought: which to confirme, ther is a wonderfull accident set down in the Danish history of Asuitus & Asmundus, who being two famous friends (well known in those parts) vowd one to another, that which of them two out liued the other should be buried aliue with his friend that first died. In short space, Asuitus fell sick & yeelded to nature, Asmundus compelled by the oath of his friendship, tooke none but his horse & his dog with him, and transported the dead body into a vast caue vnder the earth, & there determined (hauing victualed himselfe for a long time) to finish his dayes in darknesse, and neuer depart from him that he loued so deerely. Thus shut vp and inclosed in the bowels of the earth, it hapened Eritus K. of Sweueland to passe that way with his army not full two months after, who comming to the tomb of Asuitus, and suspecting it a place wher treasure was hidden, caused his Pioners with their spades and mattockes to dig it vp: whereupon was discouered the lothsome body of Asmundus, all to bemeared with dead mens filth, & his visage most vgly and fearefull; which imbrued with congeald blood, and eaten and torn like a raw vlcer, made him so gastly to behold, that all the beholders were affrighted. He seeing himselfe restord to light and so many a mazed men stand about him, resolued their vncertain perplexity in these termes. Why stand you astonisht at my vnusual deformityes? when no liuing man conuerseth with the dead, but is thus disfigured. But other causes haue effecte, his change in mee: for I know not what audacious spirit sent by Gorgon from the deepe, hath not onelye most rauenouslye deuoured my horse and my dogge, but also hath layd his hungrie pawes vppon me, and tering downe my cheekes as you see, hath likewise rent awaie one of mine eares. Hense is it that my mangled shape seemes so mounstrous, and my humane image obscured with goze in this wise, Yet scaped not this fell Harpie from me vnreuenged: for as he assailed me, I caught his head from his shoulders, and sheathde my swoorde in his bodye. Haue Spirits their visible bodies saide I, that may be touche, wounded, or pierst? Beleeue me, I neuer heard that in my life before this. Why quoth he, although in their proper essence

they are creatures incorporall, yet can they take on them the indu-ments of any liuing body whatsoeuer, and transforme themselues into all kinde of shapes, whereby they may more easily deceiue our shallow wits and senses. So testifies Basilius that they can put on a material forme when they list. Socrates affirmeth that his Dæmon did oftentimes talke with him, and that he saw him and felt him many times. But Marcus Cherronesius (a wonderfull discoueret of Diuels) writeth, that those bodies which they assume, are distinguisht by no difference of sex because they are simple, and the discernance of sex belongs to bodies compound: yet are they flexible, motiue, and apt for any configuration, but not all of them a-like: for the spirits of the Fire and Aire haue this power aboue the rest. The spirits of the water haue slow bodies resembling birdes and women, of which kind the Naiades & Nereieds are much celebrated amongst Poets. Neuertheless, how euer they are restrai-ned to their seuerall similitudes, it is certeine that all of them desire no forme or figure so much, as the likenes of a man, and doo thinke themselues in heauen, when they are inkeept in that hue: wherefore I know no other reason but this, that man is the nerest representation to God, insomuch as the scripture saith He made man af-ter his owne likenesse and image: and they affecting by reason of their pride, to be as like God as they may, contend most seriously to shroud themselues vnder that habit. But I pray tell me this, whether are there (as Porphirius holdeth) good Spirits as well as euill. Nay certeinly) quoth he) we are all euill, let Porphirius, Proclus, Apuleius, or the Platonists dispute to the contrarie as long as they wil, which I will confirm to thy capacity by the names that are euery where giuen vs in the Scripture, for the diuell which is the *Summum genus* to vs all, is called *Diabolus quasi deorsum ruens*, that is to say falling downward, as he that aspiring too high, was throwne from the top of felicity to the lowest pit of despaire: and Sathan, that is to say, an Aduersary, who for the corruption of his malice, opposeth him selfe euer against God, who is the chiefest good. In Iob, Behemoth & Leuiathan, and in the 9. of the Apo-calips Apolion, that is to say, a Subuerter: because the founda-tion of those vertues, which our high Maker hath planted in our soules; he undermineth & subuerteth. A serpent for his poisoning, a Lyon for his deuouring: a furnace, for that by his malice the

Elect

Elect are tried, who are vessels of wrath and saluation. In Esay, a Syren, a Lamia, a Scrich-oule, an Estridge. In the Psalmes, an Adder, a Basiliske, a Dragon. And lastly in the Gospell, Mammon, Prince of this world, and the Gouernour of darknes: so that by the whole course of condemning names that are giuen vs, and no one instance of any fauourable tytle bestowed vpon vs, I positiuely set downe that all spirits are euill. Now, whereas the Diuines attribute vnto vs there good and euill spirits, the good to guide vs from euill, and the euill to draw vs from goodnesse, they are not called spirits but Angels, of which sort was Raphael, the good Angell of Tobias, who exilde the euill spirit Asmodius into the desart of Aegipt, that he might be the more secure from his temptation. Since we haue entred thus farre into the diuels common wealth, I beseech you certifie me thus much, whether haue they power to hurt granted them from God, or from themselues? can they hurt as much as they will. Not so quoth he, for although ỹ diuels be most mighty spirits, yet can they not hurt but permissiuely, or by some speciall dispensation: as when a man is faln into the state of an out-law, the Law dispenseth with them that kill him, and the Prince excludes him from the protection of a subiect, so, when a man is a reloys from GOD and his lawes, God withdrawes his prouidence from watching ouer him, and authoriseth the diuell as his instrument, to assault him and torment him, so that whatsoeuer he doth, is *Limitata potestate*, as one saith: insomuch as a haire cannot fall from our heads, without the will of our heauenly Father. The Diuell could not deceiue Achabs prophets till he was licensed by God, nor exercise his tyranny ouer Iob till he had giuen him commission, nor enter into the heard of swine till Christ had them goe. Therefore need you not feare the diuell any whit as long as you are in the fauoure of God, who raineth him so straight, that except he let him loose he can do nothing. This manlike proportion which I now retaine, is but a thing of suffrance granted vnto me to plague such men as hunt after strife, and are delighted with variance. It may be so very well, but whether haue you that skill to fore tel things to come, that is ascribed vnto poore We haue (quoth he sometimes, not that we are priuie to the eternall counsell of God, but for that by the rule of our ayrie bodyes we haue a more refined faculty of foreseeing, than men possibly can haue, that

are chaines to such heauie earthly moulder; or else for that by the incomparable pernicity of those ayrie bodies, we not onely outstrip the swiftnes of men, beasts and birds, whereby we may be able to attain to the knowledge of things sooner, than those that by the dulnes of their earthly sense come a great way behind vs. Herevnto may we adioyne our long experience in the course of thinges from the beginning of the world, which men want and therefore cannot haue that deepe coniecture that we haue. Nor is ourknowledge any more than coniecture: for prescience onely belongeth to God, and that gesse that we haue, proceedeth from the compared disposition of heauenly and earthly bodies, by whose long obserued temperature, we doo diuine many times, as it happens, and therefore doo we take vpon vs to prophecy, that we may purchase estimation to our names, and bring men in admiration with that we doo, and so be counted for Gods. The myracles wee worke, are partly contriued by illusion, and partly assisted by that supernatural skil we haue in the experience of nature aboue all other Creatures. But against these illusions of your subtletie and vaine terrors you inflict, what is our chiefe refuge? I shall be accounted a foolish Diuell anone, if I bewray the secretes of our kingdome, as I haue begun: yet speake I no more than learned Clarkes haue written, and as much as they haue set downe will I shew thee Origin in his Treatise against Celsus saith, there is nothing better for him that is vexed with spirits, then they naming of Iesu, the true God, for he auoucheth, he hath seen diuers driuen out of mens bodyes by that meanes. Athanasius in his booke *De variis quæstionibus* saith. The presentest remedie against the inuasion of euill spirits, is the beginning of the 67. Psalme *Exurgat Deus, & dissipentur inimici eius.* Cyprian counsels men to adiure spirites onely by the name of the true God. Some hold that fire is a preseruatiue for this purpose, because when any spirit appeareth, the lights by little and little, goe out as it were of their owne accord, and the tapers are by degrees extinguisht. Others by inuocating vpon God, by the name of *Vehiculum ignis superioris*, and often rehearsing the Articles of our faith. A third sort are perswaded that the brandishing of swords is good for this purpose, because Homer faineth, that Vlisses sacrificing to his mother, waued his sworde in the aire to chase the spirits from the blood of the sacrifice, and Sybylla conducting

ducting Aeneas to hell begins his charmes in this sort.

Procul, O procul, este prophani:
Tuque invande viam, vaginaque eripe ferrum.

Philostratus reporteth that he and his companions meeting that Diuells which Artists entitle Apolonius as they came one night from banqueting, with such termes as he is curst in holy writ, they made him run away howling. Many in this case extoll perfume of *Calamentum paonia*, *Menta palma Christi*, and *Appius*. A number prefer the carying of red Corrall about them, or of *Artemisia hypericon*, *Ruta verbena*: and to this effect many doo vse the iyngling of keyes, the sound of the harp, and the clashing of armor. Some of old time put great superstition in characters, curiously engraued in their Pentagonon, but they are all vaine, and will doo no good, if they be otherwise vsed than as signes of couenant betweene the diuell and them. Nor doo I affirme all the rest to be vnfallible prescriptions, though sometime they haue their vse: but that the onely assured way to resist their attempts is prayer & faith, against which all the diuels in hell cannot preuaile. Inough gentle spirit I will importune thee no further, but committe this Supplication to thy care: which if thou deliuer accordingly, thou shalt at my returne haue more of my custome: for by that time I will haue finished certaine letters to diuers Orators and Poets. dispersed in your dominions. That as occation shall serue, but now I must take leaue of you, for it is Tearme time, and I haue some busines. A Gentleman (a friend of mine that I neuer sawe before) stayes for me, and is like to be vndone if I come not in to beare witnesse on his side: where fore, *Bazilez manus*, till our next meeting.

GEntle Reader *tandem aliquando*, I am at leasure to talke to thee. I dare say, thou hast cald me a hundred times dolt for this senseles discourse: tis no matter, thou doest but as I haue done by a number in my daies. For who can abide a scurvy pedling Poet to plucke a man by the sleeue at euery third step in Paules Churchyard, and when he comes in to survey his wares, theres nothing but purgations and vomits wrapt vp in wast paper. It were very good the dog whipper in Paules would haue a care of this in his vnsauery visitation euery Saterday: for it is dangerous for such of the Queenes liege people, as shall take a view of them fasting.

Looke to it you Bookesellers and Stationers, and let not your

shops be infected with any such goose gyblets or stinking garbadge: as the Iygs of newsmongers, and especially such of you as frequent Westminster hall, let them be circumspect what dunghill papers they bring thither: for one bad pamphlet is enough to raise a damp that may poison a whole Tearme, or at the least a number of poore Clyents that haue no money to prevent ill aire by breaking their fasts ere they come thither. Not a base Jacke-popper or scurvy plodder at *Nouerint*, but nailes his asses eares on euery post and comes off with long *Circumquaque* to the Gentlemen Readers, ye the most excrementory dishlickers of learning are growne so valiant in impudencie, that now they set vp their faces (like Turks) of gray paper to be spit at for siluer games in Finsbury fields. Whilest I am thus talking, me thinks I heare one say, what a fop is this he entitles his booke A Supplication to the Diuell, and doth nothing but raile on idiots, and tels a story of the nature of Spirits. Haue patience good sir, and weele come to you by and by. It is my Title you find faulte with? Why, haue you not seene a Towne surnamed by the principall house in the towne, or a Nobleman deriue his Baronry from a little village where he hath least land? So fareth it by me in christening of my Booke. But some will obiect, whereto tends this discourse of diuels, or how is it induced? Forsooth, if you will needs know my reason, this it is. I bring Pierce Pennilesse to question with the diuel, as a yoong nouice would talke with a great traueler: who carrying an Englishmans appetite to enquire of news, will be sure to make what vse of him he may, and not leaue any thing vnaskt, that he can resolue him of. If then the diuell be tedious in discoursing, impute it to Pierce Penilesse, that was importunate in demanding; or if I haue not made him so secret or subtill in his Arte, as Diuels are woont, let that of Lactantius bee mine excuse *lib. 2. chap. 16. de Origenis errore*, where he saith, the diuels haue no power to lie to a iust man and if they adiure them by the maiesty of the high God they will not onely confesse themselues to be Diuels, but also tell their names as they are. *Deus bone*, what a vaine am I fallen into? what, an Epistle to the Readers in the end of thy booke? Out vpon thee for an arrent blocke, where learndst thou that wit? O sir holde your peace: a fellon neuer comes to his answere before the offence be comitted. Wherefore if I in the beginning of my Booke should

haue,

haue come off with a long Apologie to excuse my selfe, it were all one, as if a theefe going to steale a horse, should deuise by the way as he went, what to speake when he came at the gallowes. Heere is a crosse way, and I thinke it good heere to part. Farewell, farewell, good Parenthesis, and commende mee to Lady Vanity thy mistres. Now Pierce Penilesse if for a parting blow thou hast ere a tricke in thy budget more then ordinary bee not dainty of it, for a good Patron will pay for all. Where is he? *Promissis quilibet diues esse Potest.* But cap and thankes is all our Courtiers payment: wherefore I would counsell my friends to be more considerate in their Dedications, and not cast away so many months labour on a clowne that knowes not how to vse a Scholler: for what reason haue I to bestow any wit on him that wil bestow none of his wealth vpon me. Alas it is easie for a goodly tall fellow that shineth in his silkes, to come and out-face a poore simple Pedant in a threedbare cloake, and tell him his booke is pretty, but at this time he is not prouided for him: marry about two or three dayes hence if he come that way, his Page shall say he is not within, or els he is so busie with my L how-call-ye-him, and my L. What call-ye-him, that he may not be spoken withall. These are the common courtes of the world, which euery man priuatly murmurs at but none dares openly vpbraid, because all Artists for the most part are base minded and like the Indians, that haue store of gold & pretious stones at command, yet are ignorant of their value, and therefore let the Spaniards the Englishmen, and euery one loade their ships without molestation. So they enioying and possessing the purtye of knowledge (a treasure far richer than the Indian Mines) let euery proude Thraso be partaker of their perfections, repaieng them no profit: and gylde himselfe with the titles they giue him, when he wil scarce returne them a good word for their labor: giue an Ape but a nut, and he will looke your head for it; or a dogge a bone, and hele wag his taile: but giue me one of my young Maisters a booke, and he will put off his hat and blush, and so goe his way: yes, now I remember me I lie, for I knowe him that had thankes for three yeares worke, and a Gentleman that bestowed much cost in setting of musicke, and had scarce Fidlers wages for his labour. We want an Aretine heere among vs, that might strip these golden Asses out of their gay trappings, and after he had ridden them to

death rasling, leaue them on the dunghill for carion. But I will write to his ghost by my carier, and I hope hele repaire his whipp and vse it against our English Peacockes, that painting themselues with church spoyls, like mighty mens sepulchers, haue nothing but Atheisme, schisme, hypocrisie, and vainglory, like rotten bones lye lurking within them. O how my soule abhors these buckram giants, that hauing an outwarde face of honour set vpon them by flatterers and parasites, haue their inward thoughtes stuft with strawe and feathers, if they were narrowly sifted. Far be it bright stars of Nobility, and glistring attendants on the true Diana, that this my speech should be any way iniurious to your glorious magnificence: for in you liue those sparks of Augustus liberality, that neuer sent any away empty: and Science seauenfold throne well nigh ruined by ryot and auarice, is mightily supported by your plentifull larges, which makes Poets to sing such goodly himnes of your praise, as no enuidus posterity may forget. But from generall fame, let me digresse to my priuate experience; and with a tongue vnworthy to name a name of such worthynes, affectionately emblason to the eyes that wonder, the matchlesse image of Honor, and magnificent rewarder of vertue, Ioues Eagle-borne Ganimed, thrice noble Amyntas. In whose high spirit such a Dietie of wisdome appeereth, that if Homer were to write his *Odissea* new (where vnder the person of Vlisses he discribeth a singular man of perfection, in whom all ornaments both of peace and war are assembled in the height of their excellencie, he need no other instance to augment his conceipt, than the rare carryage of his honourable minde. Many writers and good wits, are giuen to commend their patrons and Benefactors, some for prowesse, some for policy, others for the glory of their Ancestry and exceeding bounty and liberality: but if my vnable pen should euer euterprise such a continuate taske of praise, I would embowell a number of those wind puft bladders, and dissurnish their baldpates of the periwigs Poets haue lent them. that so I might restore glory to his right inheritance, and these stoln Titles to their true owners: which if it would so fall out, (as time may worke all thinges) the aspiring nettles with their shadye toppes shall no longer ouer-dreepe the best hearbs, or keepe them from the smiling aspect of the Sunne, that liue and thriue by his comfortable beames, none but Desert should

sit in Fames grate, none but Hector bee remembred in the chronicles of Prowesse, none but thou most curteous Amyntas, be the second mistical argument of the knight of the Red-crosse.

Oh decus atque meæ gloriæ summa tuæ.

And heere (beauteous Spencer) I am most highly to accuse thee of forgetfulnes, that in that honourable catalogue of our English Heroes, which inuesteth the conclusion of thy famous Fairy queene, thou wouldest let so speciall a piller of Nobility passe vnsaluted. The very thought of his deriued discent, and extraordinary parts wherewith he astonisheth the world, and drawes all harts to his loue, would haue inspired thy forewearyed Muse with new fury to proceede to the next triumphs of thy stately Goddesse, but as I fauour of so rare a scholler, suppose with this counsell he refrainde his mention in this first part, that he might with full saile proceed to his due commendations in the second. Of this occasion long since I happened to frame a sonnet which being wholy intended to the reuerence of this renoumed Lord, (to whom I owe all the vtmost powers of my loue and dutye) I meant heere for variety of stile to insert.

Perusing yesternight with idle eyes,
The Fairy Singers stately tuned verse:
And viewing after Chap-mens wonted guise,
What strange contents the title did rehearse:
I streight leapt ouer to the latter end,
Where like the queint Comædians of our time,
That when their Play is doone do fall to rime,
I found short lines, to sundry Nobles pend,
Whom he as speciall Mirrours singled fourth,
To be the Patrons of his Poetry;
I read them all, and reuerence 't their worth,
Yet wondred he left out thy memory.
But therefore gest I he suppresst thy name,
Because fewe words might not comprise thy fame.

Beare with me gentle Poet, though I conceiue not aright of thy purpose, or be too inquisitiue into the intent of thy oblivion: for howeuer my coniecture may misse the cushion, yet shall my speech sauour of frendship, though it be not alyed to Iudgement.

Tantum hoc molior, in this short digression, to acquaint our countreymen that liue out of the Eccho of the Court, with a common knowledge of his inualuable vertues, and shew my selfe thankfull (in some part) for benefits receiued: which since words may not counteruaile, that are the vsuall lip labour of euery idle discourser, I conclude with that of Ouid:

Accipe per longos tibi qui deseruiat annos,
Accipe qui primo nouit amare fide.

And if my zeale and duty (though all to meane to please) may by any industry, be reformed to your gratious liking, I submit the simplicity of my indeuours to your seruice, which is, all my performance may profer, or my ability performe.

Præbeat Alcinoi pomabenignus ager,
Officium pauper numeret studiumque fidemque.

And so I breake off this endelesse argument of speech abruptlie.

FINIS.

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